



Moroni and Joseph Smith,

the night of September 21, 1823

See page 4

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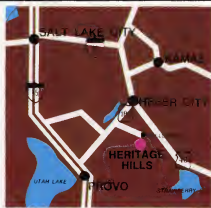
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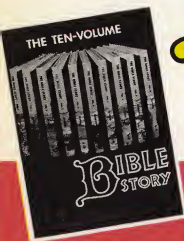
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On the Cover

Sunday, September 21, 1823, is one of those milestone days in the restoration of the gospel. Over three years had passed since Joseph Smith, Jr., had seen and communicated with the Father and the Son. Now, almost 18 years old, Joseph was anxious to be on with his appointed mission. "During the space of time which intervened between the time I had seen the vision and the year eighteen hundred and twenty-three . . . I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature. In consequence of these things . . . after I retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me. . . ." (See The Writings of Joseph Smith in the Pearl of Great Price.)

Three times during the night and twice the next day, a resurrected prophet-historian-soldier of the Americas, Moroni, appeared to Joseph Smith and instructed him concerning an ancient record that four years hence would be given him in preparation for its appearance in the English language. The book would be known as the Book of Mormon, in honor of Moroni's father, who had done most of the editorial work on the record. The volume covered a period of history from about 2247 B.C. to A.D. 421. In time Joseph Smith would say, "I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion. . . ." (*History of the Church*, Vol. 4, p. 461.)

Little wonder, then, that through the years artists have put their brushes to painting the memorable events surrounding the coming forth of the Book of Mormon. Our cover is a reproduction of a new painting, by artist Tom Lovell, that will be widely used in visitors centers by the Church Information Service.

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The Sacredness



The Editor's Page

By President Joseph Fielding Smith

- Marriage is considered by a great many people as merely a civil contract or agreement between a man and woman that they will live together, "until death do you part."

No ordinance connected with the gospel of Jesus Christ is of greater importance, of more solemn and sacred nature, and more necessary to the eternal joy of man than marriage in the house of the Lord. It is an eternal principle upon which the very existence of mankind depends. The Lord gave the law of marriage to man in the beginning of the world as a part of the gospel law. In the gospel plan, marriage should endure forever. If all mankind would live in strict obedience to the gospel and in that love which is begotten by the Spirit of the Lord, all marriages would be eternal, and divorce would be unknown.

Divorce is not part of the gospel plan. Divorce has been introduced because of the hardness of people's hearts and their unbelief. When the Pharisees tempted Christ, saying: "Is it lawful for a man to put away his wife for every cause?" he answered them: "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put

of Marriage

asunder." Then when they asked why Moses permitted divorce, the answer of the Lord was: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (See Matt. 19:3-8.) What God joins together is eternal.

Marriage is a principle that, when entered into, presents more challenges and blessings than any other. It should be lived in the spirit of patience and love, even that greater love which comes through the power of the Holy Spirit. Nothing will prepare mankind for exaltation in the kingdom of God as readily as faithfulness to the marriage covenant. Through this covenant, perhaps more than any other, we accomplish the perfect degree of the divine will. If properly received, this covenant can be the means by which man gains his greatest happiness. The greatest honors in this life and in the life to come—honor, dominion, and power in perfect love—are blessings that flow from it. These blessings of eternal glory are held in reserve for those who are willing to abide in this and all other covenants of the gospel.

The Lord has given to the Church definite instructions in relation to this sacred principle, which is so essential to the happiness of man. There is in the Church a ceremony that gives to the covenanting parties blessings that do not end with death. Marriage as understood by Latter-day Saints is a covenant ordained to

be everlasting. It is the foundation for eternal exaltation, for without it there could be no eternal increase in the kingdom of God.

Marriages among Latter-day Saints are eternal if they are properly performed, because the Eternal Father gave the covenant of marriage that is received by couples who go to the temple for this blessing. The almost universal idea that marriage is a contract which must end at death did not originate with our Father. It was introduced by the enemy of truth, who has sworn to overthrow the kingdom of righteousness if he can. The first marriage ever performed on this earth was performed before death came into the world, and the thought of death and a separation did not enter into it.

May all Latter-day Saint youth desire the true and sacred way of eternal marriage with all their hearts and souls.

May all Latter-day Saint fathers and mothers teach their children the sacredness of the marriage covenant. Let them impress upon their children that in no other way than by honoring the covenants of God, among which the covenant of eternal marriage is one of the greatest, can they obtain the blessings of eternal lives.

If they will be true to these commandments, their glory and exaltation shall have no bounds: "... all things are theirs, ... and they are Christ's, and Christ is God's. And they shall overcome all things." (D&C 76:59-60.) ○

Confirming Records of Moroni's Coming

By Dr. Richard Lloyd Anderson

Illustrated by Phyllis Luch



• Authentic experience teems with detail. Momentous events can be retold with new dimensions because descriptive powers only approximate the vividness of real life. On five occasions, experienced scribes recorded the appearance of Moroni to Joseph Smith on September 21 and 22, 1823. Four distinct manifestations had called the young prophet to his work of translating an ancient record, an intense spiritual contact unsurpassed in scripture.

The quality of the written history about Moroni's coming is even more striking. Not only are multiple accounts of a vision rare in the Bible, but the exact process of recording is not known. However, the accounts of Moroni's first appearances are generally actual dictations to secretaries known for their record-keeping skills, and the result furnishes ten times the detail of even the three versions of Paul's first vision.

The past few years have seen intense study of the First Vision by Latter-day Saint scholars and the consequent publication of several little-known narratives of Joseph Smith's earliest spiritual experience.¹ However, every major record of the First Vision continues its narrative through the coming of Moroni. Therefore, recently publicized records of the First Vision also permit the visions concerning the Book of Mormon to be told in greater depth. First, it is necessary to review the five sources that detail Moroni's first appearances:

1. The most important account of the early visions is also the most widely used. Its total circulation is numbered in millions. In pamphlet form it is now known as *Joseph Smith's Testimony*. Its dictation began in 1838, its first publication as the "History of Joseph Smith" was in 1842 in the *Times and Seasons*, and it has been printed in full form since 1902 as the intended opening of the Prophet's detailed narrative, *History of The Church of Jesus Christ of Latter-day Saints*. It is familiar to every reading Latter-day Saint as a part of his scriptures, the "Extraets from the History of Joseph Smith, the Prophet" as part of the Pearl of Great Price.

2. Next in importance is the earliest known manuscript record of the early visions. Through the invaluable work of Dean Jessee, of the Church Historian's Office, it has been known that this account was written in either 1831 or 1832. However, he has recently discovered that the recorder (Frederick G. Williams) did not begin to write for the Prophet until the later date. This earliest manuscript history is therefore fixed at 1832.² This early attempt at official history is more detailed than any other account except the

"History of Joseph Smith."

3. In 1842, the Prophet approved for publication the *Wentworth Letter*, a summary of the main points of Church history up to that time. By an interesting coincidence, it was published in the *Times and Seasons* one issue prior to the first installment of the detailed "History of Joseph Smith." Characterized by the Prophet himself as a "brief history," it is a sparkling gem of condensation.³

4. The spontaneous quality of a personal conversation with Joseph Smith is preserved in the 1835 record of the interview with the notorious pretender "Joshua, the Jewish minister." Joseph Smith defended his own authority by relating God's call through the coming of angels. Somewhat more detailed than the Wentworth letter, the 1835 conversation was taken down at the time by Warren Cowdery.⁴

5. The first published history of the coming of Moroni appeared in letter form in the *Messenger and Advocate* in 1835. Its author was Oliver Cowdery, but its wealth of detail must be attributed largely to the Prophet. Prefacing the first installment, the Second Elder indicated that he had the full cooperation and "assistance" of the First Elder, and the narrative is interspersed with occasional indications of this, either the language of quotation ("to use his own words") or details obviously originating with the Prophet.⁵

Because critics of Joseph Smith have misused the Cowdery letters, it is important to stress their limitations. Like many writers, Oliver Cowdery aspired to more than he could perform. His preface envisioned "a full history of the rise of the Church of the Latter Day Saints, and the most interesting parts of its progress. . . ." What he actually produced, however, was a history of the years in which the Book of Mormon was revealed and delivered for translation, 1823 to 1827. Skeptics assert that Joseph Smith did not have a First Vision because Oliver Cowdery did not narrate it. With equal logic, one might claim that nothing of note took place in Mormon history from 1827 to 1835 because Oliver Cowdery's narrative stops at 1827. Arguments from silence are extremely hazardous. Although Oliver Cowdery apparently began to narrate the background of the First Vision, he shifted his chronology and jumped from 1820 to 1823—we do not know why.⁶

Dr. Richard Lloyd Anderson, professor of history and religion at Brigham Young University, is the author of numerous articles on the New Testament and the history of the Church. He teaches the Gospel Doctrine class in the Pleasant View First Ward.

However, he did compose the longest account of the 1823 revelations. All historians must be read in terms of their strengths and weaknesses, and Oliver Cowdery's letters are essentially descriptions of the coming of Moroni and his message.

The records discussed above make it obvious that Latter-day Saint history is in the process of its own correlation program. Multiple narratives of major events challenge historians to the hard work of collecting and the hard thinking of comparing. What emerges in the case of Moroni's coming is a powerful story of an overwhelming experience for Joseph Smith. But the intense night-long instruction from an angel can be best appreciated by studying the sequence of episodes during this time. For ease in handling quotations from the five sources, the following system will be adopted: (a) the basic Pearl of Great Price account, dictated in 1838, will not need citation; (b) supplemental information from Joseph Smith's three other accounts will be cited by the year of their recording, as discussed above; (c) supplemental information from the Oliver Cowdery letters will be indicated by his name.

1. *The Prayer for Direction*

No man lives without feeling inadequacy and guilt for his mistakes, and the candor of Joseph Smith in describing inner conflict marks his narrative with honesty. Conscious of his calling through his First Vision, yet acutely aware of his human failings, he sought a second revelation with "full confidence" because he "had previously had one." Oliver Cowdery evidently talked with the Prophet concerning the physical surroundings of 1823. The early-rising farm family was asleep, but Joseph lay awake for some time. Oliver Cowdery reported that "hours passed unnumbered—how many or how few I know not, neither is he able to inform me, but supposes it must have been eleven or twelve, and perhaps later, as the noise and bustle of the family in retiring, had long since ceased." All of Joseph's direct accounts mention his fervent prayer, though one implies alternate prayer and contemplation: "I had not been asleep, but was meditating upon my past life and experience. I was well aware I had not kept the commandments, and I repented heartily for all my sins and transgressions, and humbled myself before him whose eye surveys all things at a glance" (1835).

2. *The Angel's Appearance*

In June 1830 (right after the organization of the Church), Joseph Smith recorded his main impression of the overwhelming sight of the angel, "whose countenance was as lightning, and whose garments were pure and white above all whiteness." This

striking metaphor is repeated in the 1838 History, in which the Prophet vividly detailed the angel's garment—"a whiteness beyond anything earthly I had ever seen"—and person: "glorious beyond description, and his countenance truly like lightning." Retelling could not improve upon comparing the brilliant messenger to fiery lightning.

In fact, Joseph Smith portrays the intense glory also described by biblical prophets, a thought-provoking fact. Though in different words, they report a common vision experience, an indication of the reality of it all. Just as "the glory of the Lord shone round about" (Luke 2:9) in ancient visions, the youthful Prophet found his room illuminated "lighter than at noonday." This celestial radiance is pictured in the 1842 narrative: "a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire."

Every word just quoted from the Prophet in 1842 is also found (in slightly amplified form) in the 1835 account of Oliver Cowdery, but attributed to Joseph Smith: "Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire." The Prophet's 1842 reiteration of Oliver Cowdery's words validates the latter's details of Moroni's appearance. Joseph Smith's approval of Oliver's narrative makes two other comments of Oliver highly significant: first, on the stature of the angel: "a little above the common size of men in this age," and second, on the angel's personality. Joseph Smith disclosed the trust inspired by the personality of the messenger: "When I first looked upon him, I was afraid, but the fear soon left me." But the Prophet's secretary more intimately revealed the celestial love that accompanied celestial power: "though his countenance was as lightning, yet it was of a pleasing, innocent, and glorious appearance—so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul."

3. *The Angel's Identity*

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni." This wording in the present Pearl of Great Price is modified from the first printing, in which the messenger was identified as "Nephi," a fact that has generated its share of superficial comment. A textual critic or a court of law reserves the right to use common sense in the face of obvious documentary errors. The "Nephi" reading contradicts all that the Prophet published on the subject during his lifetime. In 1835 Joseph Smith identified the messenger in official scripture: "Moroni,

whom I have sent unto you to reveal the Book of Mormon. . . .⁷⁸ That year Oliver Cowdery also named this individual in the *Messenger and Advocate*: "the angel Moroni, whose words I have been rehearsing, . . . communicated the knowledge of the record of the Nephites. . . ."⁷⁹ Without exhausting the evidence, nothing could be clearer than Joseph Smith's statement printed in the same year that the *History* began to be dictated: "Moroni, the person who deposited the plates, from whence the Book of Mormon was translated, in a hill in Manchester, Ontario County, New York, being dead, and raised again therefrom, appeared unto me, and told me where they were; and gave me directions how to obtain them."⁸⁰

4. *The Personal Message*

Joseph Smith approached the Lord in sincere repentance, and the first words of the angel brought assurance and forgiveness. But the precise phrasing reminds every reader that there is no favoritism with God—that full acceptance is based on overcoming weakness. Oliver Cowdery's report stresses both the mercy and the justice of God: Joseph "received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments." The accuracy of Oliver Cowdery's reporting is shown by the Prophet's inclusion of both forgiveness and responsibility in recalling Moroni's first words: "and he said the Lord had forgiven me my sins" (1832); "he said . . . be faithful, and keep his commandments in all things" (1835).

5. *The Message of the Book of Mormon*

The angel of God proclaimed a new dispensation, and new scripture to restore "the fullness of the everlasting gospel." Preserved on metal plates, the sacred book contained "an account of the former inhabitants of this continent, and the source from whence they sprang." Moroni fully explained this subject. Oliver Cowdery reported "a history of the aborigines of this country" from the angel, who "said they were literal descendants of Abraham." Joseph Smith used identical language: "He said to me, the Indians were the literal descendants of Abraham" (1835). The angel's historical survey captured the complexity of actual civilizations: "a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people . . ." (1842).

The method of translation of the ancient record was also revealed. According to Oliver Cowdery, Moroni clearly explained that prophecy would be fulfilled in presenting scholars an opportunity to trans-

late, and their inability to do so would necessitate the Lord's accomplishment of this work through inspiration. Joseph Smith's extended history explains the function of the Urim and Thummim, "two stones in

"Accounts of Moroni's appearances

give ten times the details that we

have of Paul's first vision"

silver bows . . . fastened to a breastplate." Supplementary accounts call them "transparent stones" (1842) and characterize the instrument as a spiritual help: "God would give me power to translate it with the assistance of this instrument" (1835). But such a gift was based on continued worthiness—the Prophet might have the "privilege" of obtaining the plates and translating "if obedient to the commandments of the Lord . . ." (Cowdery).

6. *The Message of Restoration*

The accounts considered together depict the announcement of gospel restoration more clearly than the account in the Pearl of Great Price. There, however, is the most detailed record of particular scriptures explained by the heavenly instructor. The great unfulfilled prophecies of the Bible were about to be vindicated in the modern era. The proud and wicked would face God's righteous anger at an imminent day of judgment (Mal. 3, 4). Elijah would be sent to establish a great work of preparation for the coming of the Lord (Mal. 4:5-6). The "Lord shall set his hand again the second time to recover the remnant of his people," and there will be millennial peace and security for the righteous (Isa. 11). All who abide that day will accept and obey Jesus Christ (Acts 3:19-21). The "terrible day of the Lord" will not come unannounced, for his spirit will be "upon all flesh," and "your young men shall see visions" (Joel 2:28-32). Yet this is not a comprehensive list: "He quoted many other passages of scripture and offered many explanations which cannot be mentioned here."

The supplementary accounts are particularly helpful at this point. As implied above, Oliver Cowdery named Isaiah 29 as a prophecy to be fulfilled; the learned would be incapable of reading the "book that is sealed" (Isa. 29:11-12). According to Oliver Cowdery, the angel quoted the immediately following passage: "Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous

work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) Oliver Cowdery also explained the angel's message to Joseph Smith as a call to begin the great work of the restoration of Israel in the latter days, so that under the Messiah's leadership all may rejoice in one fold under one shepherd. (See John 10:16.)

Prophecy and the concept of restoration fit together beautifully in the Prophet's incisive *Wentworth Letter*: "This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel, in all its fulness, to be preached in power, unto all nations, that a people might be prepared for the millennial reign."

7. *The Angel's Departure*

Since every aware person has some of the scientific discoverer's curiosity, details of the appearance and disappearance of a heavenly being challenge the imagination. At the beginning of the vision, the light "continued to increase" to noonday intensity, but the angel's departure reversed this process. At the end of the manifestation "the light in the room began to gather immediately around the person" of the angel—and an apparent "conduit" of light carried Moroni from sight. The supplementary accounts confirm this experience. In 1835 the Prophet recalled, "... he then gradually vanished out of my sight, or the vision closed." The same year, Oliver Cowdery indicated that Joseph Smith saw "the light and glory withdraw," and he also portrayed the powerful spiritual impact on the Prophet: an indescribable "calmness and peace of soul."

8. *Reappearances and Warnings*

Every narrative of Moroni's coming mentions two further appearances that night, and one the following morning. These generally mention the repetition of the angel's message through the three additional appearances, but they also imply greater instruction. "While meditating on what I had seen, the angel appeared to me again, and related the same things, and much more" (1835). The later interviews delved "farther and still farther" into "the mysteries of godliness and those things to come" (Oliver Cowdery). In this case the main account contained in the Pearl of Great Price almost exclusively discloses the nature of additional revelations. The world was on the verge of "great desolations by famine, sword, and pestilence." The moral commitment of the young Prophet must be

absolute, for he would be tempted by the financial value of the ancient objects to be entrusted to him for a time. These instructions should guide everyone with a call to serve: the angel warned "that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom. . . ." On more than one occasion the Prophet reported this warning. The Oliver Cowdery letters indicate that the angel promised Joseph Smith success in his translation on the strict condition that he serve "with an eye single to the glory of God."

The appearances of Moroni on September 21-22, 1823, were but the beginning of a series of visions and directions while translating the Book of Mormon, but that is another study in itself. The above narration of Moroni's first appearances is more complete than any single account because it blends the range of detail spontaneously recalled on several different occasions. The consistency of the five accounts is impressive. Certain phrases prominent in the detailed history of 1838 were first used in 1830—and many phrases of the 1832 and 1835 accounts are similar or identical in the 1838 History. Here is documentary evidence that the testimony of the coming of Moroni was the same from year to year.

A convincing witness is one who is sure of his observations, who reports them consistently, with factual detail to be expected from one who saw and heard for himself. In his history of Moroni's coming, Joseph Smith satisfies these characteristics of an eyewitness articulately reporting an actual experience. ○

FOOTNOTES

¹ The most detailed treatment of the First Vision and its setting is now *Brigham Young University Studies*, Vol. 9 (Spring 1969). Cf. James B. Allen, "Eight Contemporary Accounts of Joseph Smith's First Vision," *Improvement Era*, April 1970, pp. 4ff.

² See the notable article by Dean C. Jessee, "The Early Accounts of Joseph Smith's First Vision," *Brigham Young University Studies*, Vol. 9 (Spring 1969), pp. 277-78. Pioneer study and a first printing of the entire document was done by Paul R. Chessman, *An Analysis of the Accounts Relating Joseph Smith's Early Visions* (BYU, M.A.E. Thesis, 1965), pp. 136-41.

³ The most accessible reprinting of the *Wentworth Letter* is Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints*, Vol. 4 (2d ed., Salt Lake City, 1949), pp. 535-41. The ultimate text is *Times and Seasons*, Vol. 3 (March 1, 1842), pp. 706-10.

⁴ See Jessee, "Early Accounts," *op. cit.*, pp. 280-83. Acknowledgment is made to President Joseph Fielding Smith for permission to quote the Book of Mormon section of this document.

⁵ The preface and initial letter of Cowdery appeared in *Latter Day Saints' Messenger and Advocate*, Vol. 1 (October 1834). Its accounts of Moroni's coming began in "Letter IV," Vol. 1 (February 1835) and ran through "Letter VII," Vol. 2 (October 1835). A convenient secondary source of the Cowdery letters is Francis W. Kirkham, *New Witness for Christ in America* (Salt Lake City, 1951), chapters 7, 8, and appendix.

⁶ Oliver Cowdery evidently knew of the First Vision in 1835. See Richard Lloyd Anderson, "Circumstantial Confirmation of the First Vision Through Reminiscences," *Brigham Young University Studies*, Vol. 9 (Spring 1969), pp. 393-98.

⁷ Book of Commandments (1833) 24:7; present Doctrine and Covenants 20:6. The revelation was given in June 1830, and the language describing the angel was quoted in a letter of Lucy Mack Smith dated January 6, 1831. Its first printing was in *The Evening and The Morning Star*, Vol. 1 (June 1832). The word "other" was added before "whiteness" with the Prophet's approval in the 1845 edition of the Doctrine and Covenants.

⁸ D&C 50:2 (1835 ed.), 27:5 (present ed.), (April 1835), p. 112.

⁹ *Elder's Journal*, Vol. 1 (July 1838), pp. 42-43, cit. Joseph Smith, *History of the Church*, *op. cit.*, Vol. 3, p. 28.



The Generations

By Leonore Y. Parkinson

Illustrated by Ralph Reynolds

*I have watched you grow
From tiny roundness;
Watching everything about you,
Thinking I knew all,*

*Thinking that I knew your moods,
Your mind,
As you innocently revealed
Yourself to me,
Not knowing that you did so.*

*Now you are grown,
The roundness lengthened
Into gentle curves.
But you have hid yourself from me.*

*I still can see the fair hair,
The blue eyes,
The form;
But I cannot fathom mind or
Spirit.*

*Other ones than I will
Know your joys and hopes,
And I must sorrow
That I can only guess
At what they are.*

*I sorrow,
Yet I remember that
I too once closed out one who
Most would wish to know me.*

*Willingly she let me go
To that other one
In whom I could confide;
And remembering her,
I know now what to do
For you.*

His long experience as a speaker helped him gain considerable practical knowledge of the subject; however, being possessed with an inquiring mind, he searched for additional information. Several volumes in his personal library attest to his diligence in procuring further ideas on oral discourse. One of the volumes that he read, annotated, and frequently used was William Pittenger's *Extempore Speech*. Another was *Composition and Rhetoric* by Herrick and Damon. These texts, together with the revelations he found in the scriptures, enabled him to develop a practical approach to speaking effectively.

In his pamphlet *On Tracting*, in the five-volume *Seventy's Course in Theology*, and in the text *The Seventies Correspondence School*, Elder Roberts recorded many of his ideas about the organization, preparation, plans, clearness, first moment, and strength of a speech. For example, concerning the organization of a speech he taught that the simplest formal address had three distinct parts: the introduction, the discussion, and the conclusion. By using this framework, he suggested, a speech plan could be constructed that would be simple enough for a child to follow.

Concerning the introduction of a speech, he felt that it should be at once simple and easy enough for the speaker to comprehend and remember: "If there is anything in the whole world which he is sure he can talk about for a few moments, and which can be made to have a moderate degree of connection with his subject, let that be chosen for an opening."²

He believed that the second part of the speech, the discussion, should deal directly with the subject or central idea of the discourse. Here a statement of at least one thought, which the speaker could fully grasp, should be developed. And finally, the conclusion should contain almost as much material as the introduction and should leave the deepest permanent impression upon the audience. He agreed with Pittenger that listeners remember the conclusion longer than any other part of the speech.

Although Elder Roberts made many scholarly suggestions about the preparation and delivery of an impromptu speech, he based several of his most important ideas on Section 84, verse 85, of the Doctrine and Covenants:

"... treasure up in your minds continually the words of life, and it shall be given in the very hour

that portion that shall be meted unto every man."

From this revelation, he inferred that (1) God's Spirit plays a significant part in the area of public speaking that is related to the preaching of the gospel, (2) God promises to give aid to the speaker by direct inspiration.

The famous Mormon orator believed that the speaker had to do more than merely open his mouth in order to be effective. He felt that the admonition "treasure up in your minds continually the words of life" meant that a person should acquire a storehouse of information. Reading from the best books, relying on prayer and faith, and building a "mental-treasury" were, for him, indispensable steps in the speaker's preparation.

He believed that speaking from a fullness of information under the inspiration of the Holy Ghost was the most effective and persuasive kind of speaking. It might lack smoothness and rhetorical excellence, but what it lacked in those respects, Elder Roberts pointed out, was more than compensated for by its marvelous power, its magnificent boldness, and its adaptability to each member of the audience. Even in his missionary pamphlets, he emphasized to the elders of the Church that they should first learn the gospel, or acquire a storehouse of information, and then they should teach its principles under the direction of the Spirit and in harmony with missionary procedures and outlines.

For more than half a century, he toured Utah and the United States, personifying his philosophy of speech and promoting the message of the restored gospel. Concerning his ability, a well-known Washington correspondent wrote of him that "his worst enemies concede his leadership as an irresistible orator, strong, firm and magnetic. His words have a certain fresh originality about them, quite in contrast to the over-polished sentences of eastern college graduates."³

Several people who heard Elder Roberts speak said that his oratory was frequently spontaneous, very convincing, and that "even without a microphone he could make the tabernacle timbers rattle."

Listeners from all walks of life came to hear him and left impressed with his oratorical eloquence and his deep conviction. After a lifetime of ceaseless service and scholarly study, Elder B. H. Roberts remained convinced that in speech as well as in all things, the works that God inspires far outshine the works of man. ○

Dr. Eric G. Stephan, deacons quorum adviser in the Edgemont (Utah) Fourth Ward, is on the Speech and Dramatic Arts Department faculty at Brigham Young University.

¹ B. H. Roberts, "Public Speaking," *The Contributor*, Vol. 12 (October 1891), p. 458.

² B. H. Roberts, *The Seventy's Course in Theology* (Salt Lake City: Desert News, 1907), Vol. 1, p. 60.

³ Brigham H. Roberts Scrapbook 1899, p. 142. Church Historian's Library.



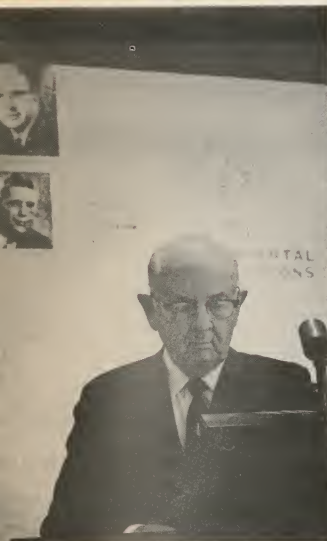
Elder McConkie enjoys a missionary story



Missionary work: a time for making friends



Three members of the Twelve confer



President Kimball reviews mission histories



The "how" of missionary work is described and enacted



Elder and Sister Benson check notes



Elder Hanks answers a query



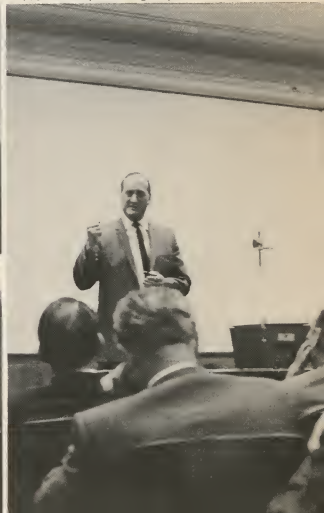
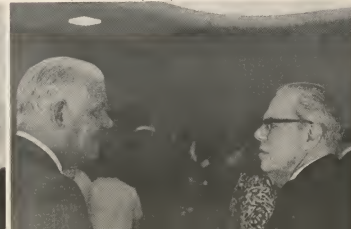
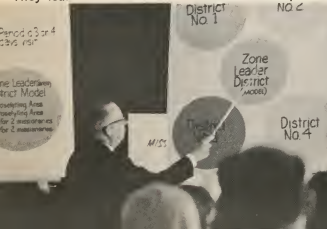
Elder Hunter shares a quip
Fred Baker, building department, gives policies



President Smith, Elder Burton consult
They learned intricacies of mission leadership



Sessions were husband-and-wife projects
Elder Evans, left, discusses a point



The Spirit of Missionary Work

By Jay M. Todd

Assistant Managing Editor

Photos by Scott Heslop
(recently called to the Korean Mission)

• Annually the Church holds a mission presidents' seminar at Church headquarters for new mission presidents. Presently, the Church has 92 missions. This past summer, the three-day event was attended by 29 new presidents and their wives, who were briefed on general mission procedures, including office, legal, financial, supply, and related duties. They then reviewed in detail their calls as directors of proselyting, leaders of the Saints, and mission parents to the missionaries.

As usual, the presidents and their wives typified the faith and devotion that have always been a part of service to the Lord—six sold their homes, ten sold their businesses (some to their competitors), and the mothers uprooted a total of 67 children from their surroundings, some of them to live in areas where living conditions pale in comparison. But all of them gladly accepted the call, anxious for an opportunity to serve.

Instructing at the seminar were General Authorities assigned to missionary work, as well as heads of Church office departments who work with missionary affairs. The following excerpts give the spirit of the seminar and encourage all of us to be missionary-minded:

"There is nothing that any of you could do for the time and season of your missionary appointments which would be as important as the work that lies ahead of you. . . ."

"We are all called to raise the warning voice to invite men to forsake the world, and to come unto Christ and gain all of the blessings of the gospel."

—PRESIDENT JOSEPH FIELDING SMITH

"If the people of the world knew what we had to offer them, there would be seven billion hands raised to ask us.

"You're going out to do the most sacred, the most important duty the Lord can give to man."

—PRESIDENT SPENCER W. KIMBALL
ACTING PRESIDENT OF THE COUNCIL OF THE TWELVE

"Our Father's children are essentially good. While on your mission you will meet some of the honorable men of the earth."

—ELDER EZRA TAFT BENSON
OF THE COUNCIL OF THE TWELVE

"When answering questions on the Church's position on matters, you should answer them from the scriptures or quotations from the Presidents of the Church who have spoken on that subject and who are authorized to officially declare the position of the Church. Don't try to answer questions that are not answered by the Presidents of the Church or from the scriptures. The safest answer that you could give on such a matter would be to say, 'I don't know.' And you might say, if you are sure of your ground, 'And furthermore, I know that nobody knows, because the Lord hasn't revealed it.' But don't say you don't know on matters that you ought to know about. Study the scriptures and be well informed."

—PRESIDENT HAROLD B. LEE
FIRST COUNSELOR IN THE FIRST
PRESIDENCY AND PRESIDENT OF THE
COUNCIL OF THE TWELVE

"The message of the restoration centers on three declarations: (1) the divine Sonship of Jesus Christ, (2) the mission of Joseph Smith, and (3) the divinity of the Church as the Lord's vehicle for salvation. On the divine Sonship of Christ, the world pays lip service to it, but in reality it does not believe it.

"Of course the lessons are baptism-oriented. The Savior has sent us out to baptize.

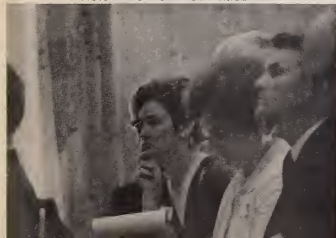
"Missionary work just naturally



The gospel of brotherly love



Elders Petersen, Evans relax and confer
Notebooks were soon filled



divides itself into three areas—finding, teaching, and fellowshiping. The secret of success is to get someone else to help with the finding and give missionaries more and more time for teaching. All members of the Church can help in finding.”

—PRESIDENT BRUCE R. MCKONKIE
OF THE FIRST COUNCIL OF THE SEVENTY

“The focus of our missionary attention is on families—and we do this by working through the father. He is the head of the family. Our message is designed to unify his family. He will be given the priesthood to bless his family. The Church will give him an opportunity to develop, and it will make him a better man. We want families—and we want them through the fathers.”

—PRESIDENT A. THEODORE TUTTLE
OF THE FIRST COUNCIL OF THE SEVENTY

“Our open house program is one of the most successful things the Church has ever done. Any ward or branch can do it.”

—ELDER MARK E. PETERSEN
OF THE COUNCIL OF THE TWELVE

“You will associate with and preside over some of the choicest young people who have ever lived on earth. They are spirits who were kept in reserve to come forth in this latter dispensation to take the message of salvation to the nations of the earth. Your first and chief responsibility will be the spiritual and temporal well-being of your missionaries.”

—PRESIDENT JOSEPH FIELDING SMITH

“You go to missions with as few as 35 missionaries, to as many as 220.

“Ideally, a missionary might serve in three cities and have six companions during his mission.

“As an average, we feel missionaries should do proselyting each

week for at least 60 hours.

“Missionaries rise now at 6:30 a.m. instead of 6:00 a.m.

“On preparation day—the new name for so-called ‘diversion day’—we want our missionaries to visit a museum, art gallery, historical and cultural locations in their area, after they have done their cleaning, washing, shopping, and letter writing and before they return again to proselyting in the early evening.”

—ELDER THOMAS S. MONSON
OF THE COUNCIL OF THE TWELVE

“We don’t permit missionaries to wear beards, long hair, or mutton-chop sideburns. We want them to look clean, sharp, bright, and good.”

—ELDER GORDON B. HINCKLEY
OF THE COUNCIL OF THE TWELVE

“The Brethren are encouraging the calling of more lady missionaries. Missions could not get along without them.”

—ELDER FRANKLIN D. RICHARDS
ASSISTANT TO THE COUNCIL
OF THE TWELVE

“Every missionary is entitled to take from his mission a love for the Lord, an understanding of the gospel, an affection for the people with whom he labors, an appreciation of hard work, increased love for his parents, better understanding of himself, and discipline in courage, faith, and humility.”

—ELDER GORDON B. HINCKLEY
OF THE COUNCIL OF THE TWELVE

“Some of our missionaries used to enjoy debating about this or that scripture with people. We’re not sent out to debate. We’re sent out to tell people things they’ve never heard before.”

—ELDER LEGRAND RICHARDS
OF THE COUNCIL OF THE TWELVE

“The success of the missionary depends upon the depth of his spirituality. You can’t store spirituality. It’s like manna—it has to be gathered daily. And the way is through prayer.”

—PRESIDENT A. THEODORE TUTTLE
OF THE FIRST COUNCIL OF THE SEVENTY

“A bishop of a California ward recently said, ‘Day after day, sometimes hour after hour many problems of the people in my ward come to my attention. And I have made an interesting discovery—and that is that every problem my people bring to me can be solved by talking with Jesus Christ. Every problem!’ That’s a very interesting discovery for all of us to make.”

—PRESIDENT HAROLD B. LEE
FIRST COUNSELOR IN THE FIRST PRESIDENCY AND PRESIDENT OF THE COUNCIL OF THE TWELVE

“Anything people can be reasoned into, they can be reasoned out of. Hence, our members need a spiritual foundation to their testimony. Where can this foundation come from? Where the veil is the thinnest—in the temple. Get your people involved in genealogy and you will have renewed spirituality in them.”

—ELDER THEODORE M. BURTON
ASSISTANT TO THE COUNCIL
OF THE TWELVE

“Two hundred years ago, it is estimated that the average person traveled not more than seven miles any direction from his home, and he knew not more than 300 people. Today the Lord has given us the tools of travel and mass communication, and we would be most derelict if we did not use them.”

—ELDER RICHARD L. EVANS
OF THE COUNCIL OF THE TWELVE

“The only thing that keeps the gospel from covering the earth—as it eventually will do during the millennium—is the wickedness of men and the fact that we do not have enough missionaries yet to preach in all parts of the earth.”

—PRESIDENT JOSEPH FIELDING SMITH

“In the United States, 70 percent of our missionaries are in automobiles—nearly 3,000 cars in the field, but with the Church’s safe-driving

program our liability insurance has been reduced more than one-half in four years because of the minimal number of accidents. Our program calls for curfewing the cars at 10:30 p.m.—the car must be parked at the missionaries' place of residence—and limiting the number of miles missionaries drive monthly. Also, our missionaries must use seatbelts. Would you imagine that after 200,000 million missionary miles, we have yet to find an accident wherein it would have been better without a seatbelt?"

—THEODORE MEBIUS
OF THE MISSIONARY DEPARTMENT

"Assign a qualified and devoted man to be mission recorder-historian. We have many thousands of members who are lost. We don't know where to send their memberships."

—ARTHUR STRONG
OF THE MEMBERSHIP DEPARTMENT

"Your preparation is different from what I received in the 1930s when I arrived to preside over the British Mission. My predecessor said: 'Here's the key to the front door, and here's the key to the inner door.' That's all the instruction I had."

—ELDER HUGH B. BROWN
OF THE COUNCIL OF THE TWELVE

"You're not going out as IBM machines. You are going to need and are going to receive revelations from the Lord."

—PRESIDENT SPENCER W. KIMBALL
ACTING PRESIDENT OF THE COUNCIL
OF THE TWELVE

"You are going forth to succeed and not to fail. The Lord's work does not fail."

—PRESIDENT JOSEPH FIELDING SMITH

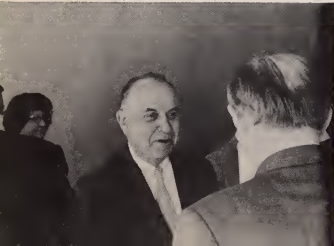
There were sessions for the presidents only



Elder Packer, President Lee, President Smith



Elder Haight tells an experience



Elder Christiansen renews an acquaintance



Automobile policies are explained



Elder Rector, Sister Jessie Evans Smith chat



Elder Monson prepares his presentation



Lest We Forget

I'll Go Where You Want Me to Go

By Albert L. Zobell, Jr.

Research Editor

● Vigorous young Melvin J. Ballard had just been graduated from Brigham Young College in his home town of Logan, Utah. But his hunger for knowledge was not yet satisfied, and he determined to enter Harvard University. That was temporarily beyond his reach, and so his plan was to teach school for two years. In the second year of teaching there came into his class a very charming young woman who became his student and then his fiancée, and they made plans together about his going to Harvard.

Two weeks before school closed there came a call from President Wilford Woodruff for Melvin Ballard to accompany President B. H. Roberts and Elder George D. Pyper (later general superintendent of Sunday Schools) to open missionary work in the large cities of the United States. Although that was a blow to his personal plans, the question was debated but little, and before nightfall the answer of acceptance was on its way to the President of the Church. Elder Ballard married his student, Martha A. Jones, June 17, 1896,



and on July 6, he was set apart for his mission, taking the money to the mission field that had been saved for a year's university work, and leaving his bride at home.

In the field of labor, President Roberts preached, Elder Pyper sang, and Elder Ballard, then 23, prayed, preached, and sang. They were not in the mission long before Elders Roberts and Pyper were released and Elder Ballard was assigned as a traveling missionary. He wept all night about that, and the devil tempted him to quit and come home. But he turned to the Lord for aid and help, and before morning he had mastered his own spirit and had written a letter accepting his appointment. It was then that he found a poem that became the guide of his life, and the lives of countless missionaries after him. The stanzas, by Mary Brown, were in a little book, *Make His Praise Glorious*:

"It may not be on the mountain
height
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;

But if, by a still, small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my
hand in thine;
I'll go where you want me to go.

"I'll go where you want me to go,
dear Lord,
Over mountain, or plain, or sea;
I'll say what you want me to say,
dear Lord;
I'll be what you want me to be.

"Perhaps today there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wand'rer whom I should seek;
O Savior, if thou wilt be my guide,
Though dark and rugged the way,
My voice shall echo the message
sweet;
I'll say what you want me to say."

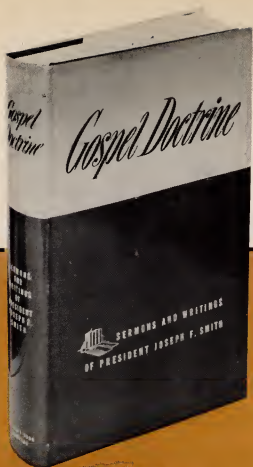
It was like a message from heaven to him, and what a joy it brought to his life to try to live those thoughts. He completed his mission and returned home in December 1898.

Nothing is known about the author, Mary Brown. Years later Elder Ballard found that music had been put to the words, and he sang them at stake conferences and special meetings throughout the Church.

The melody was originated by Carry E. Rounsefell of Boston, who did evangelistic work, accompanying herself on a zither. One day an old friend handed her the words of "I'll Go Where You Want Me to Go," and immediately she struck the tune on her instrument. Later another friend wrote the notes down, and it was published in somewhat modified form.

Elder Ballard became a businessman and community leader in Logan, and he always found time to work in the Church. He accepted a short-term mission in the winter of 1902-03, to

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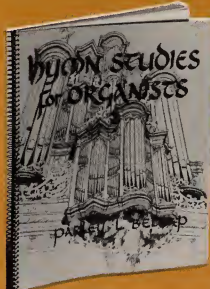
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assist in organizing the scattered Saints of Idaho's Boise basin into a branch. Then in April 1909, in his thirty-sixth year, he was called as president of the Northwestern States Mission. To accept was to suffer financial loss, and some of his associates thought he was foolish. He replied that had the sacrifice been ten times as great, it would still be no sacrifice to leave, because he owed

the Lord more than he could ever pay. The service in the Northwest was terminated when he was ordained an apostle and took his place in the Council of the Twelve in 1919.

Speaking at the October 1934 general conference, Elder Ballard said:

"I got back to Harvard later but I was thirty-five years late. I was installing a mission president and it was vacation time.

As I stood on the threshold of that great institution I saw myself as I might have come thirty-five years earlier, with hopes, with successes that might have been; and notwithstanding I appreciate titles and degrees I was not disappointed. I saw on the other hand what had happened to me: Eleven years as a bishop's counselor and high counselor; fourteen years as a missionary of the Church; fifteen years as a member of the Council of the Twelve—forty years of glorious living! The joy that had come out of it, the honors and the favors of the Almighty, I would not change for all the titles and degrees that Harvard offers, much as I admire them, if I had to sacrifice for them the joys and the happiness that came to me through yielding obedience.

"This is the lesson that I learned: If I do what the Lord wants me to do I shall live to fulfil my life in the fullest and the most glorious way. I cannot always see what he wants me to do, but he often inspires those whom he has called and appointed to direct the labors of my life, so that if I am obedient to them and listen I shall come to find myself prepared." (*Conference Report*, October 1934, p. 117.)

Elder Ballard passed away at Salt Lake City, July 30, 1939. In summing his ministry, the hymn that he found and brought into the Church is most appropriate. The final stanza reads:

"There's surely somewhere a lowly place
In earth's harvest fields so wide,
Where I may labor through life's short day
For Jesus, the Crucified;
So trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere;
I'll be what you want me to be."

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 12, 1970. © 1970.

Man's search for happiness

By Richard L. Evans

Ah! then my heart so free knows its infinity."¹ This song of Schubert, which the male chorus has sung, suggests "man's search for happiness"—the search that all of us pursue. We come alone. We love life. We love our loved ones—and then we leave it all. Why? Why all this effort and doing and enduring for such a little time? It would be cruel and frustrating if this life were the end of it all—for it goes so swiftly. And so the old, old questions: Whence? and Why? and Whither?—with every man looking for happiness, whether he knows it or not—even if he isn't quite sure what it is, even if he is searching for the *wrong* thing, in the *wrong* way. But no man in his right mind deliberately sets out to make himself miserable. Everyone wants happiness. But it isn't something we find by pursuing it where it isn't. It is found in usefulness; in service; in happy association with family and friends; in learning, with principles, purpose, and an inner peace. It isn't found in idleness or indulgence; in breaking law or commandments; or in an unquiet conscience. And if we want it, we'd better look for it where it is, and not where it never was. To put it in one short, quoted sentence, "Wickedness never was happiness."² And why are we so sure that the pursuit of happiness is so important? Well, what else would a father want for his children—any father—or the loving Father of us all—except their peace and health and happiness and the highest possibilities of everlasting life? It is for this that all the laws and counsels and commandments of God are given. Happiness comes with living as we ought to live, with being what we ought to be, by doing what we ought to do. It comes with learning, serving, improving, repenting, trying honestly, keeping the commandments, knowing that life and loved ones are everlasting, with the plan and purpose of a loving Father over all—and thus it becomes not just an elusive something to look for, but a duty—an essential pursuit. And if we're not happy, we'd better search ourselves.

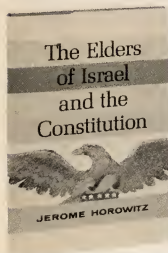
¹Franz Schubert, "Widerspruch" (words by J. D. Seidl, English version by Alice Parker).

²Alma 41:10.

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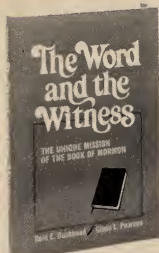
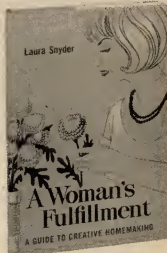
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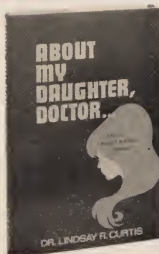
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The Peruvian

EARTHQUAKE

By Two Missionaries

• *On Sunday, May 31, a severe earthquake jolted much of Peru. Some of the heaviest damage occurred about 200 miles north of Lima, 50 miles inland, in the tops of the Andes Mountains. The following is a report from Elders Kent Toone of Bountiful, Utah, and Ladd Wilkins of Roosevelt, Utah, who were laboring in the city of Huaraz, which was about 90 percent destroyed.*

"Until about 3:25 p.m., May 31 was like any other Sabbath day—a beautiful, warm, peaceful day in the tops of the Andes Mountains in Huaraz, Peru. We were teaching a man about the Church when at 3:25 the earth beneath us began to shake. At first we didn't pay too much attention to it, since small earthquakes are felt quite often in Peru. But as it continued and became stronger, we left the house and entered the street, where we were safer from falling objects. The earthquake continued until entire buildings were falling to the ground. As the rumble ceased, our hearts began to beat a little slower.

"We began to walk around the city to find out the condition of the members of the Church. As we left the street we were on, we realized that we had been in one of the best locations in the city during the earthquake. The street we were on was wide, with fairly sturdy buildings on each side, whereas most streets are extremely narrow, and

nearly all the buildings are made of adobe. As a result, nearly every building in the city fell, covering the streets and everyone in them.

"In our search for the members of the Church, we found many people seriously wounded or buried alive, whom we helped as best we could. Luckily we found every one of our 50 members alive, and only a few with injuries. It really was a miracle, because as we soon found out, there were few families without dead. One of the last estimates of the number of dead in Huaraz was 20,000, or two out of five.

"In the evening, we returned to our house to see if there were any chance of saving some of our own personal belongings. To our surprise, the house was still standing. Even though it was dangerous to enter it, we quickly crawled in a window and brought out as many of our things as was possible. We were afraid that the house would fall in on us, or even worse, that we would be caught in another earthquake, since smaller earthquakes usually follow a large one. But all went well.

"By now it was dark, and since we knew we wouldn't be able to sleep, we offered our help at the hospital, which was also still standing. The hospital presented a sight that we shall never forget. Load after load of injured was brought in—some without ears or noses, many with their faces half torn off,

many with bones crushed, and in general there were wounds and injuries of every type. The halls and rooms of the hospital were overflowing with people, and only two or three doctors were available in the city to care for them. There was no water or drugs. Although we were completely inexperienced, our help was welcome, and we worked in the hospital all night.

"The next day—Monday, June 1—was nearly as bad as the day before. Many hundreds of dead persons were dug up from the debris, and many others were still being brought out alive. We dug up a little boy who was still alive after having been buried for eight hours in the same position and without food, light, and only a little air. Many people were buried in the theaters and other gathering places. It's hard to imagine that nature could cause all of this in only two minutes and 20 seconds. The whole city was weeping and mourning, for nearly everything had been destroyed.

"Because of the many unfound dead, unsanitary living conditions, and lack of good water, there was fear of a typhoid epidemic breaking out. Therefore, the next day, inexperienced as we were, we too set up a table and gave injections against typhoid. In the next few days we helped dig out the belongings of some friends, including two girls from the Peace Corps.

KES

"Eight days after the earthquake, we found our way down to Lima, a trip that took 40 hours. By that time there was plenty of help in the hospital, as well as food and supplies that had been brought in by helicopter. We were no longer needed, and the thought of clean clothes and a warm shower was certainly motivating."

Elder Gordon B. Hinckley of the Council of the Twelve, who had left Lima just five minutes before the tremors were felt in Peru, returned there the day following the earthquake. He reported that of the approximately 1,000 members of the Church living in the heavily damaged area, three were missing and presumed dead. "To lose only three members in a total of 50,000 deaths is remarkable. We have been blessed," he said. Immediately following the report of the earthquake, several tons of clothing, food, and medical supplies were shipped by the Church to be distributed to needy members and non-members throughout the Peru Mission and Lima Stake.

As for the conduct of the missionaries during the tragedy, it was reported by some townspeople that "the *gringos* [referring to the North American missionaries] were the only men in town. While everyone else was running out of town, thinking of himself, the *gringos* were going the other way—helping everyone they could." ○

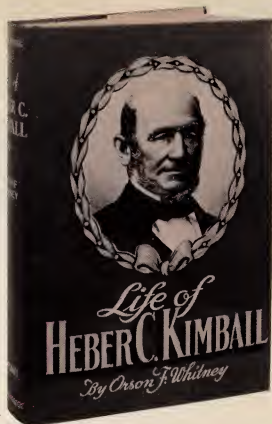
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"...their coattails flapping in the breeze."



AFTER TEN YEARS

A Tribute to Missionaries

William Whitcombe



By Betty McMillan

• This September my husband, Flem, and I will have been members of The Church of Jesus Christ of Latter-day Saints for ten years—ten years since we were baptized by the missionaries.

In some ways these years have not been easy ones; in other ways they have been ten wonderful years.

The first time we heard of the missionaries, we were in a sleepy little town south of Houston, Texas. It was common to giggle about the two young men, who wore hats and who rode about town on their bicycles, with their coattails flapping in the breeze.

Then, one rather snappy day in early May, two young men knocked on our front door. I am still surprised that I even took the time to ask them what they wanted—and more surprised that I invited them in. One of the young men occupied himself with entertaining my son, who brought into the room every toy a two-year-old could possibly own and stacked them in the missionary's lap. Meanwhile the other young man began to speak of the Mormons, a group of people of whom I had read only in history books.

At that time my husband and I attended church after a fashion, but we saw to it that our four children (at this time 12, ten, eight, and two

years of age) attended Sunday School, first at one church, then at another.

Strangely, I found myself agreeing to allow these two young men to return the next week and talk with my husband. I honestly did not think he would listen to them, and frankly, I was not impressed myself.

One week later the two presented themselves at the door. To my amazement, my husband invited them in. Here began our acquaintance with Mormon missionaries. These two planted the first good seeds pertaining to the Church in our minds. Then, as time passed, I found myself sitting on the sidelines, watching my husband. He had been a heavy smoker, but now he was not. He had always liked beer, but now he did not. He had greatly enjoyed his morning coffee, but suddenly he gave it up. He read the Book of Mormon from cover to cover, and he became a Mormon in his heart. I did not.

About this time, one of the missionaries was transferred. A tall, dark-haired young man with black-rimmed glasses took his place. One day our new friend asked—in a joking way, I thought—"Will you let a cup of coffee keep you out of the kingdom of God?" I only laughed, but a week or so later I began to think seriously about what he had said.

It was this young man and his next companion who baptized us in September 1960.

They took us into their hearts and taught us, in a sense, first to

crawl, then to stand, and then took our hands and taught us to walk—first with faltering steps, then with faster ones down the road that leads to the ultimate goal that each spirit on earth seeks.

They answered our quiet, anxious questions; they answered our concerned, demanding ones. Many a long evening we spent debating a question of doctrine, and somehow they always had the right answers for us. They helped to unfold before us a glorious and wonderful world that had always been there, but one we had never before seen.

Then slowly the tide began to turn. We discovered that missionaries needed us as much as we needed them—and here began our long wonderful association with more of these wonderful young men. Our home is a haven to them, a place where they can relax, have a cool lemonade, and be on their way.

Missionaries have helped us in difficult periods in our lives, and they have taught us that not only are we as members of the Church a religious people but we are also a people who enjoy the wholesome fun of life.

Without the many young elders whom we have known and loved since we first opened our doors to them some ten years ago, our lives would still be barren and meaningless. They have been a source of joy and happiness and great unknown wisdom and knowledge—and any community, state, or nation that has even two of them is fortunate and blessed. ○

Betty McMillan, a member of the Orange (Texas) Branch, is an experienced newspaperwoman. She has held numerous Church positions and is the mother of four children.

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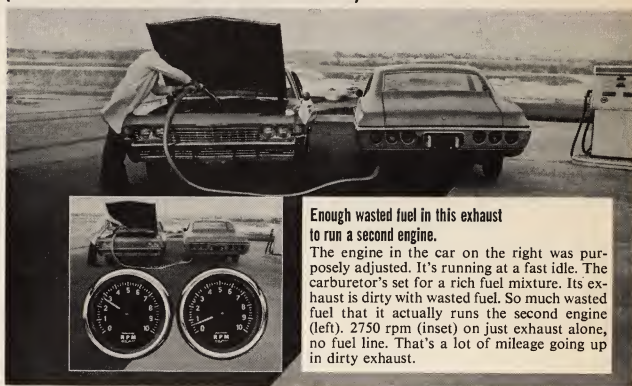
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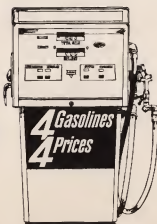
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● Until August 1, 1968, "Mormonism" was to me an oddity.

I looked upon it as a religious exercise for a few Anglo-Saxon, rural eccentrics who over many years had deluded themselves into the notion that Zion was synonymous with the sovereign state of Utah. I saw The Church of Jesus Christ of Latter-day Saints as simply one more religious institution of many sects and denominations. I viewed the Book of Mormon as one gigantic hoax either cleverly plagiarized or manufactured out of whole cloth by a wild-eyed New York farmhand. And I compared my ignorance of Mormon doctrine with my knowledge of the doctrine of my own church and haughtily concluded that the difference was only between Tweedledum and Tweedledee.

Little did I realize that through the years I was being drawn inexorably toward the truth. Indeed, little

did I realize that I was headed for what people nowadays call a confrontation.

In 1962, two Mormon missionaries worked diligently. My reaction to their attempts to explain the gospel that they loved so much would have chilled an iceberg. I was not hostile; indeed, hostility would have been kinder than the intellectual fencing to which these two dedicated young men were subjected. They held their ground, however, and after two weeks we called it a draw. In the ensuing four years I saw no more missionaries.

Those years, however, were not wasted. I continued working in my church, finding less satisfaction, and all the while bumping into more unanswered questions: What or who is the Trinity? Why do you say that man was born a sinner? What is the meaning of death? Where lies the root of authority—in the church? in man? in the

Apostles' Creed? Why is the church always beating its breast for more money for its paid workers? These are just a few of the questions with which no book or person apparently was prepared to deal.

I made a brief excursion into the hallowed sanctuaries of another church. I even enrolled in one of their seminaries. But the response to my questions came forth as garbled as ever, this time encased with the hoary crust of pomp and tradition. Again in retrospect, the persistence of these questions was *prima facie* evidence that the seeds of truth planted by the missionaries was still working within me.

The turning point came after I decided to leave the world of ecclesiastical babel. I thereupon took up

Robert L. Cannon, a Sunday School teacher and priests quorum adviser in the Eastmont (California) Ward, was a Protestant minister before joining the Church.

MY CONFRONTATION WITH MORMONISM

By Robert L. Cannon

a secular profession and secretly vowed never again to approach the formidable walls of the church.

Then one bright afternoon a friend and family physician who was a Mormon invited me to attend a conference sponsored by Brigham Young University. He informed me that a professor of the school was to be the featured speaker. He then very flatteringly implied how great it would be if this man's mind and mine should meet. I attended the conference and listened. As he spoke, my problem with the Trinity very quickly and quite inexplicably began to dissolve before my eyes. And on that day, in that large hall filled with devout Mormons, I was introduced to our Heavenly Father. I found him to be real, personable, warm, and quite capable of expressing such qualities as anger and love and joy and pain. I left the conference pleasantly dazed but fully aware that I had had a spiritual encounter. By the time I arrived home I had discovered that truth had won out. I was led to want to read without delay the standard works of the Church. Within a week I was again talking to two missionaries and holding long and searching discussions. All the while, I felt myself encompassed by a very special feeling of security and hope for the future. Within another week I was baptized and confirmed.

It has taken me many years to learn and accept two salient points about God and man. One is that the gospel needs no defense, apology or adornment. It therefore does not need to be glamorized or hallowed by ancient rites and customs whose origins have been lost in antiquity. The gospel stands tantalizing by itself and has thus stood ever since it was first proclaimed. The other point is that man's response to the gospel is entirely up to himself. One's responsibility toward the gospel should be total and absolute. ○



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THE RELIEF SOCIETY MAGAZINE

(January 1914 - December 1970)

By President Marianne C. Sharp

Editors, Relief Society Magazine



Susa Young Gates
1914-1922



Alice Louise Reynolds
1923-1930



Mary Connelly Kimball
1930-1937



Belle S. Spafford
1937-1945



Marianne C. Sharp
1945-1970

• The *Relief Society Magazine* has been a great aid and sustaining help to Relief Society for the past fifty-six years. The magazine was first published in 1914 as a guide containing uniform lessons for Relief Society. In 1915, reading material of general interest to women was added, as well as instructions for the conduct of Relief Society; these features had formerly been published in the *Women's Exponent*, which ceased publication in February 1914. Now, effective at the end of 1970, the *Relief Society Magazine* will cease publication as, in January 1971, the Church inaugurates a new magazine for adult members of the Church. The interests of both men and women are to be consolidated, with relevant material for both.

The history of the *Relief Society*

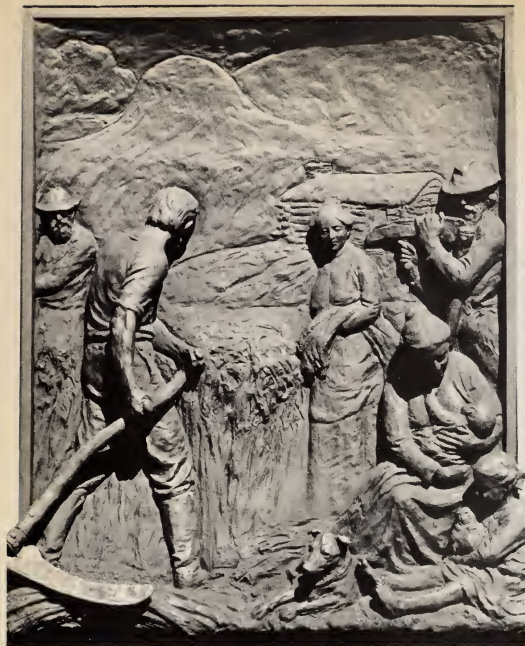
Magazine in its lifetime has been glorious. The magazine has met the needs of the women of the Church; its pages have offered opportunity for publishing the creative work of the women of the Church; it has presented the narrative of the historical events of Relief Society; it has contained directives to Relief Society officers and class leaders and has taken the lessons to its subscribers, who in August 1970 numbered 298,250.

At the beginning of the publication in 1915, President Joseph F. Smith said: "Accept my sincere congratulations and heartiest greetings in honor of the birth of the *Relief Society Magazine*. May it enter upon its noble mission so firmly entrenched about by the bulwarks of worthy and capable endeavor and enduring truth that

its career may be successful and glorious."

An editorial in the January 1915 magazine, "The Mission of Our Magazine," stated:

"It is impossible for us to be sure what any child of ours may become. How much more impossible, then, to forecast what shall be the future, the final character, of this literary infant, newly-born. If the Editor of this enterprise might shape its policy and fashion its fulfillment, she would have this magazine filled with the Spirit of the Lord from cover to cover. In order to do that, no article should be published which would encourage vanity, hurtful luxury, sin, or any evil passion of the human breast. Rather would we make of this magazine a beacon light of hope, beauty, and charity.



Facsimile of cover of the Relief Society Magazine, 1915



Cover August 1970: Lithographed color transparency

"The Christian world have all the virtues. They practice many of the moral precepts of true religion; they are charitable, kind, honest, and intelligent. They lack one thing, and one thing only, and that is the Gospel of Jesus Christ in its fulness, taught by those having authority. It is, therefore, the spirit and genius of the Gospel which we would like to develop and expound brightly, attractively, cheerfully, and hopefully, to readers of the *Relief Society Magazine*."

While the magazine may have been weak financially at first, it was strong in the message it imparted. The early editorials reflected the pressing problems of the day. They were also filled with encouragement and exhortations from general Relief Society president Emmeline B. Wells, a

dynamic woman who had known the Prophet Joseph, who had undergone the blessings and privations of pioneering, and who lived on at that late date to lead the women of the Church.

Emmeline B. Wells had been given the responsibility of initiating and heading the grain movement by Relief Society. The first volume of the magazine narrates her experiences in this movement. The lessons at that time were on genealogy, home ethics, home gardening for women, literature, art, and architecture. We learn from the first volume of the magazine that a member of the general board, Alice Merrill Horne, was asked to write a textbook for Relief Society

on art. Attention was called to the beautiful music rendered by the Relief Society general choir, and stakes and wards were urged to prepare for ward and stake Relief Society functions.

Susa Young Gates served as editor from 1914 to 1922. Succeeding editors have been Alice Louise Reynolds, 1923-1930; Mary Connelly Kimball, 1930-1937; Belle S. Spafford, 1937-1945; and Marianne C. Sharp, 1945-1970.

Through the years many Latter-day Saint writers received encouragement through the magazine's writing contests. The Eliza Roxey Snow Memorial Poem Contest was begun in July 1923; the name was changed to the Relief Society Poem

Marianne C. Sharp, daughter of the late President J. Reuben Clark, Jr., has served since 1945 as first counselor to President Belle S. Spafford in the Relief Society General Presidency and as editor of the *Relief Society Magazine*.

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Contest in January 1967. The Relief Society Short Story Contest began as part of the observance of Relief Society's centennial in 1942. The Relief Society Song Contest was first announced in October 1968. The contests in poetry and fiction have added interest and stimulation to creative writing among Latter-day Saint women. The latest contest in song writing has resulted in some lovely compositions suitable for use by singing mothers.

"Sixty Years Ago," a popular feature published from January 1944 through December 1962, detailed the history of pioneer happenings of Relief Society.

The first four-color cover appeared in November 1958, and the first 20-page color section in December 1962, appearing thereafter four times a year.

A milestone in the history of the *Relief Society Magazine* occurred in June 1966 when permission was given to begin publication of an edition for Spanish-speaking sisters, who were second in number to the English-speaking group.

Through the years the magazine has endeavored through its various features to meet the needs of Latter-day Saint women while at the same time promoting and standardizing the procedures of Relief Society. It has brought the sisterhood into close bonds through instructions that have been conveyed to officers and class leaders in the "Notes to the Field" department. The "From Near and Far" page has allowed the sisters to exchange views and to read letters from all over the world with regard to the content of the magazine. The frontispiece page has presented lovely and meaningful poems of outstanding Latter-day Saint women poets. Another regular feature has been the hobby page, which has recognized the hobbies

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of elderly sisters. The birthday congratulations page originally listed the names of Latter-day Saint women as they became 80 years of age, but of recent years it has recognized those who became 90, thus reflecting the lengthening of the lifespan.

The "Notes From the Field" pages have contained pictorial and printed accounts of Relief Society activities throughout the world. Photographs of singing mothers groups have been a part of this feature.

For many years one page has been devoted to activities of women in the world. Originally designated as "Happenings," this column has been designated in more recent years as "Woman's Sphere."

It has been the policy generally to present in each issue recipes and handicrafts for the homemaker. With the addition of four-color pictures, it has been possible to include reproductions of masterpieces and beautiful nature and mood pictures, often with representative poems.

Annually new handbook rulings have appeared in an issue of the magazine following the general Relief Society conferences. All the lessons studied by Relief Society women since 1914 are available to present-day Church scholars through the magazine.

Of lasting value also for Latter-day Saint women are the talks delivered to Relief Society officers and members at the Relief Society annual conferences by the General Authorities and general Relief Society officers.

Mirrored within the pages is the Relief Society work done by Latter-day Saint women in the dramatic efforts of gathering wheat against the day of famine; their activities in World Wars I and II; the impressive account of the erection of a marker designating the birth-

place of Relief Society at Nauvoo, Illinois; the story of the dedication on Temple Square of the campanile housing the Nauvoo Temple bell erected to commemorate the centennial of Relief Society in 1942; the history of the giant financial endeavor to build the Relief Society Building, which was accomplished in one year; the proceedings of the laying of the cornerstone and the dedication of the Relief Society Building by President David O. McKay; and the prayers at the dedication session by President Joseph Fielding Smith and Elder Mark E. Petersen, then advisers to the Relief Society. The work of Relief Society and its dedicated officers and members comes alive as one slowly turns the pages, many now yellowed with age and others bursting with vivid colors.

The *Relief Society Magazine* finishes its life story in December. The last issues will be crowded with the remaining lessons through May 1971 for the northern hemisphere and through October 1971 for the southern hemisphere. Henceforth Relief Society lessons will be printed in manual form.

Many wards, stakes, and individuals own volumes of the *Relief Society Magazine*. They will be preserved and will become treasured volumes of the history of Latter-day Saint women, as are those few rare copies of the *Women's Exponent* extant today, detailing the history of the Latter-day Saint women of the pioneering era.

And now Relief Society prepares to move ahead in 1971 with the Church on a new plan for drawing the Saints ever closer together in the bonds of the gospel. The Relief Society general board and members know that the new plan will bring added blessings to the sisters through their obedience and continued faithfulness. ○

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Books of Remembrance - or Books of Encumbrance?

A Fresh Approach for Bogged-down Genealogists

By Lawrence W. Rand

• Helen Keller once said, "There is no king who has not had a slave among his ancestors, and no slave who has not had a king among his." In climbing family trees, one can discover facts no less extraordinary than this. Lost branches can be re-found, enchanting friendships are often made, and invariably one ends up doing a bit of traveling. Such digestible tidbits need to be emphasized, for too often the study of genealogy conjures up a picture of work, work, and more work.

People in general often have a stereotyped image of a genealogist. First, they seem to think genealogists must be almost as old as the ancestors for whom they search. Second, they place these fictitious researchers in the darkest recesses of libraries or imagine them slinking around tombstones in cemeteries. I protest. We are not cryptic reincarnations of some character in an Edgar Allan Poe thriller. Nor are we necessarily old. Our worst fault is that we tend to flaunt our

achievements a bit, as if to say, "Why haven't you done yours?"

But then, why haven't you? You know what the scriptures say. You know the logic behind the doctrine of exaltation. In every ward and stake one sees provision for genealogy. May I suggest a few hints for finding renewed interest in the subject.

First, do your work in small units. If a pedigree chart baffles you, stick to making out family group records for relatives in your own

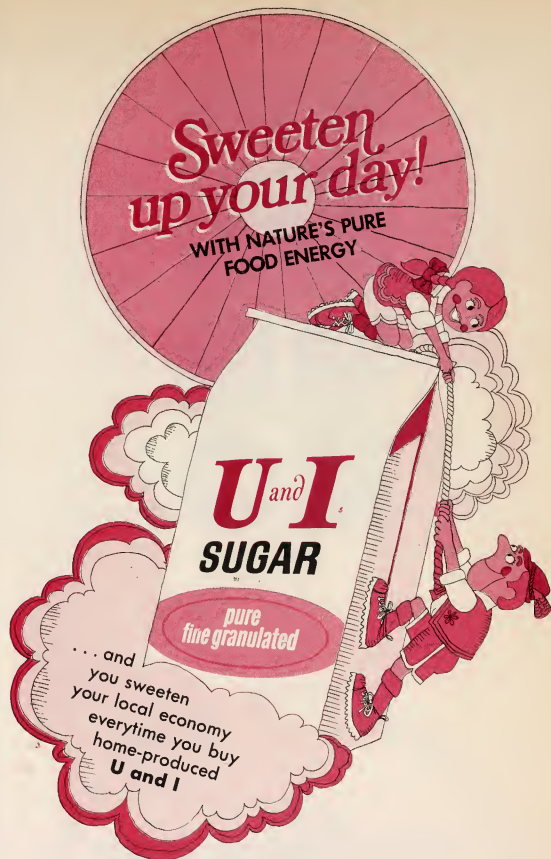
locale. Do not worry about Great-grandfather Jones—be certain you have *everything* you want from Father Jones before he dies. Concern yourself first of all with the hundreds of details that do lie within your realm; that alone can take a year or two! As your experience and book grow, you will automatically be prepared for the rougher stuff.

People's interests usually lie within one of two broad areas. One individual will be scientifically minded. This person tends to excel in mathematics, enjoys making minor repairs around the house, usually prints exceptionally well. For this type of individual, the logical road to genealogy is the statistical method.

Other minds run to the belles lettres. These persons are good letter writers, give stimulating 2½-minute talks, are good conversationalists, and read books a lot. They should try the biographical method. Obviously, these are over-simplifications. But taking stock of yourself may help you get where you are going without sore feet.

For those predisposed to the statistical method, the family group record and pedigree chart should be food to the soul. The juggling of dates, intricacies of relationship, and need for precision will whet the appetite. Once you have begun, such terms as "third cousin-second-removed," "city-county-state," and "full maiden name" soon will be duck soup. The only hurdle before you is to begin.

The biographical method is not emphasized nearly enough in our stakes. I find a lot of genealogical talent quashed beneath the urgency with which some of us put our books of remembrance together. Gather up those old photographs around the house. Dig out that poem you scribbled in high school and that theme you penned in



A sweet treat recipe from *Cynthia Scott*

LUSCIOUS LEMON BAR COOKIES

CRUST

1 cup soft butter ½ cup powdered U AND I SUGAR
Dash salt 2 cups flour

Combine all ingredients and mix well. Press mixture into 9 x 13" pan. Bake at 350° for 15 minutes, or until nicely browned.

FILLING

4 eggs, beaten ¼ cup flour
2 cups granulated U AND I SUGAR 6 tablespoons lemon juice

Combine flour and sugar, mix in beaten eggs and lemon juice. Pour onto the slightly cooled crust. Bake at 350° for 25 minutes, or until set. Cool and sprinkle with powdered U AND I. Yield: 3 dozen 1½" cookies.

U and I Sugar Company Factories in Garland and West Jordan, Utah; near Idaho Falls, Idaho; Moses Lake and Tappanish, Washington.

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college. Do you still have that diary you kept faithfully for three months? Bring those old letters and spread their rich contents before you. Then, with this ammunition for reference, commence to write. Before you know it you will have a biographical sketch, a "memory file," a poem of praise, or even an autobiography. The only hurdle before you is to begin.

There is a side of genealogy that is rarely mentioned. Genealogy can be *fun*! What family does not have a favorite anecdote, an amusing story, an unforgettable event? In the few short years since my conversion, I have dug up dozens of interesting incidents. Let me illustrate. Names themselves can amuse. I have run across every size name from Sam Rand to Cornelia Gertrude van der Sluis; unusual ones, like Bump and Sidebottom; ones that left me curious, such as Mehitabel Gunn and Elias Lincoln. My fourth great-aunt married Ebenezer Hubbard. (I wonder if the children called her "Mother Hubbard"?) And then there was Ernest Clever.

Quizzing my relatives for information has exposed a wide variance of mental capacities. You would be amazed at the wives who do not know their husband's middle name, husbands who do not recall their marriage date, or, as in the case of my father's mother, an inability to recall the birth order of one's brothers and sisters! But balancing these are the "walking histories" from whose lair you will come exhausted. Another curiosity is the children who remember dates and places better than their parents.

When you have filled out a few dozen family group records, pause and look at them afresh. Some of the facts can be quite diverting. The one I save for special occasions concerns my seventh great-grandfather, Isaac Sheldon. He raised a large family, repainting the cradle

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quite regularly every second year. But after begetting an even dozen, a six-year period elapsed. And just when they had decided to chuck the cradle once and for all, the thirteenth came along. What did they name her? Mercy!

These bagatelles come from formal and factual family group records. The episodes from the biographical section of your book of remembrance will be the nuggets you treasure most and remember the longest.

Admittedly, these intimate glimpses of your ancestors come with a little sweat and blood. As you interview your living relatives, you will discover quaint and quizzical things. Until I wrote her biography, I never would have guessed that my saintly grandmother once stole plums from a neighbor's tree! And how did my family come west? There is no record of historic treks across the plains in my family, no handcart, no "Come, Come, Ye Saints." My father came west in 1928 riding the rails. And have you ever asked your parents or grandparents where they first met? Their answer may surprise you.

When all else fails, you still have yourself to reckon with. Are all the spiritual victories of your life recorded so others may be inspired? Write with emotion the apogees of your life, your dreams, your most embarrassing moment, the lessons life has taught you. Jot down a few caprices for your great-grandchildren to chortle at. Become slave to a daily habit of writing. It does not always have to be genealogy—write a letter, copy a good recipe, compose a melody or poem—but do it daily. Just as the piggy bank spills forth dollars after a few months, your consistent efforts will one day result in a book of remembrance worthy of future exaltation of you and your loved ones. ○

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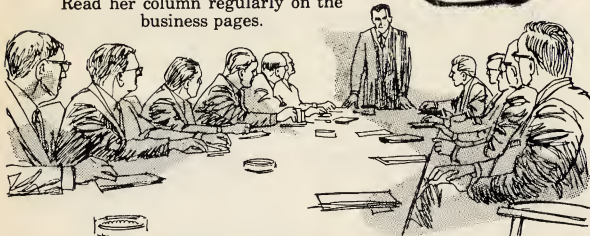
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WOMAN IN A MAN'S WORLD

One of the nation's most knowledgeable experts on business is a woman . . . Sylvia Porter. She is highly-respected for her astute reporting and analysis and she has accurately forecast many trends.

Read her column regularly on the business pages.



Chasm Crossing

By Marlys Bradley

Illustrated by Ed Maryon

*The cleft was opened
With a hasty word
And widened with
The silence.*

*Deep fissures worn
By hidden hurts
Broadened into canyons
Of multiplied sins.
One outstretched hand
Became the trestle.
Words became the bridge,
And soon the chasm closed.*



DESERET NEWS

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Scott Carpenter Astronaut
Personally witnesses this
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BEFORE "A clear balloon was attached to the exhaust pipe of this car with the engine running. The balloon began to fill with dirty exhaust until it looked like this—showing how exhaust emissions from dirty engines go into the air—and waste mileage."

AFTER F-310 "The same car—after running on just six tankfuls of Chevron with Formula F-310. Dirty exhaust emissions reduced sharply. The balloon remains clear! No dirty smoke. F-310 turns dirty smoke into good clean mileage."

New F-310 in Chevron gasolines turns dirty exhaust into good clean mileage.

Now, research scientists at Standard Oil Company of California have developed a remarkable new gasoline additive—Formula F-310*—that sharply reduces dirty exhaust from dirty engines. And helps toward cleaner air.

Tests conducted by Scott Research Laboratories, an independent research group, showed that Chevron gasolines with F-310 reduced unburned hydrocarbon and carbon monoxide emissions dramatically. Clearly, this is an important step towards solving one of today's major problems.

F-310 also improves mileage, because dirty exhaust is really wasted gasoline. So F-310 literally keeps good mileage from going up in smoke.

What causes an engine to produce dirty exhaust in the first place? Over a period of time, deposits make engines "run rich." They actually consume more gasoline than they can burn effi-

ciently. Result: wasted gasoline goes out the exhaust pipe as unburned hydrocarbons, along with increased carbon monoxide emissions. You can even see the emissions as dirty smoke. And you can feel—and hear—the rough idling. It all adds up to a car that is unnecessarily emitting dirty exhaust and wasting gasoline. Just six tankfuls with F-310 can correct the condition.

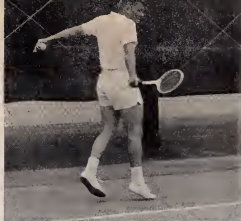
Formula F-310 is now in all Chevron gasolines at Standard Stations and independent Chevron Dealers. In its formula and effectiveness, F-310 is unlike any other additive in any other gasoline.

*F-310 Trademark For Polybutene Amine Gasoline Additive



Chevron with **F-310**. There isn't a car on the road that shouldn't be using it.
Standard Oil Company of California

The LDS Scene



All-Church Tennis Meet

Nearly 300 players from throughout the Church came to Salt Lake City for the second annual MIA all-Church tennis tournament. Patrick Landau of BYU 46th Ward, a recent convert and former Davis cup team member from Monaco, won the men's ranked singles. Women's ranked singles title went to Margaret Blake of the University Ward in Seattle, Washington. Ron Smith of the BYU 50th Ward won the men's singles,

and Diane Congdon of the BYU 70th Ward took the women's singles division. Richard L. Warner, president of the University of Utah First Stake, and his son, Rick, of the Monument Park Second Ward, won the men's doubles title for the second consecutive year. Winners in the women's doubles were Robbin Lund of the East 12th Ward and Luceen Hansen of the 11th Ward, both of Salt Lake City.



BYU A Capella Choir and Folk Dancers Perform in Europe

The Brigham Young University A Capella Choir, on its second tour of Europe, became the second American and first non-Catholic religious group ever to perform in the famous Notre Dame Cathedral in Paris, France. The choir received an open invitation

to return to Paris and Notre Dame for a full-scale concert. Highlights of the fifth European tour of the American folk dancers of Brigham Young University included a personal greeting by the president of Portugal and a performance attended by the king and queen of Denmark.



Church Commissioner Of Health Services

Dr. James O. Mason, president of the Atlanta (Georgia) Stake, has been named Church Commissioner of Health Services, in a consolidation of all Church hospitals under a single board of trustees. Brother Mason was deputy director of the National Center for Disease Control in Atlanta before receiving the new appointment.



Church Pageants Presented at the Hill Cumorah, Manti Temple

A midsummer highlight was the presentation of two annual Church pageants designed to tell the gospel story. Approximately 100,000 visitors witnessed one of America's largest outdoor productions at the Hill Cumorah near Palmyra, New York, where America's Witness for Christ was presented for the

thirty-fourth year. An estimated 20,000 persons viewed Sanpete South Stake's fourth annual presentation of *The Mormon Miracle*, staged on the temple grounds at Manti, Utah. The production featured a cast and staff of 250 in scenes memorializing the founding of the Church and depicting events from the Book of Mormon.



Real Estate Group Officer Is Named

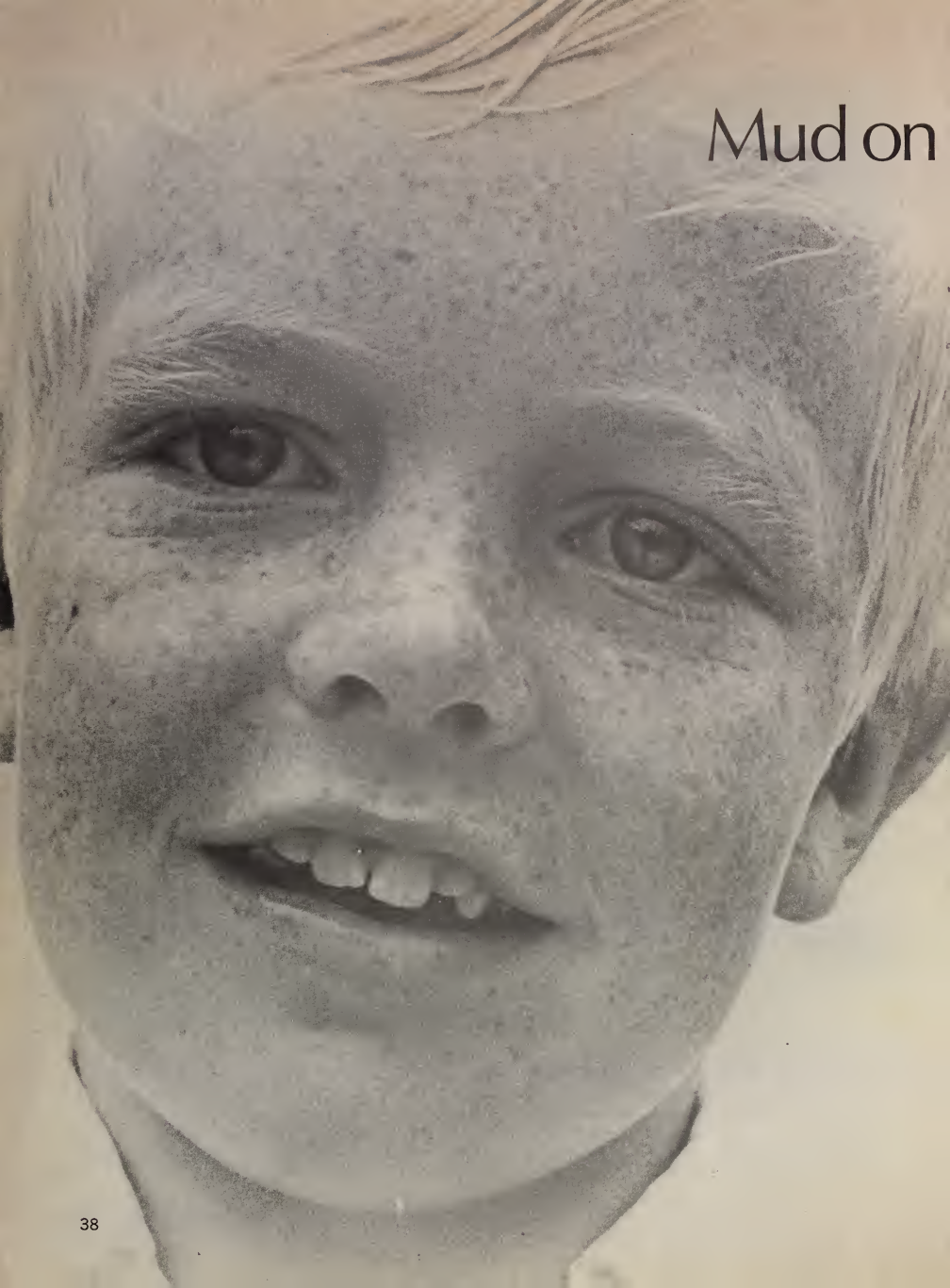
Zan L. Beckstead of the North Hollywood (California) Ward has been named executive vice-president and state secretary of the 48,000-member California Real Estate Association.



Choir Performs at South Carolina Tricentennial Celebration

With the singing of such stirring American classics as "Dixie," "Battle Hymn of the Republic," and "Carolina," the Tabernacle Choir paid tribute to South Carolina's three-hundredth anniversary in the new 15,000-seat

coliseum at the University of South Carolina in Columbia. In addition to augmenting the Dixie festivities, the choir was celebrating the completion of 41 years of continuous nationwide radio broadcasting.



Mud on

His Shoes

By Ned A. Stokes

Photo by Eldon Linschoten
Posed by Paul Chamberlain

● It snowed last night, and all day today the cold January rain fell. Wet patches of snow made irregular patterns on the muddy, half-frozen ground. It was the kind of day that makes you hate to leave the cozy comfort of a warm house to go out to do chores.

The cows on our Idaho dairy farm, however, demand that their routine not be overlooked. There are 80 head of them that must be milked night and morning, regardless of the wind or weather.

I had been having a great time romping with the kids on the living room floor. Lari, our four-year-old girl, had been playing her favorite record, "Little Red Riding Hood," and we were acting it out. She was Little Red Riding Hood, and mommy was the mother. I was the big bad wolf, and Eric, who just turned six last week, was the woodcutter. The kids giggled excitedly as I pretended to be Granny with the big ears, the big eyes, and the great big teeth. Eric did a fine job of rescuing Red Riding Hood from the ferocious beast. After that, I was transformed into a horse and Lari, Eric, and two-year-old Tracy took turns riding a wild mustang through the carpeted canyons between the sofa and the chairs. In the midst of this indoor rodeo, our oldest boy, Jeff, burst into the room after a hard day of tackling second-grade math problems. He too had to have his ride on the now worn-out and not-so-wild mustang, and then it was time for dad to hike off to the barn to begin the evening chores.

Jeff was disappointed that I had to leave so soon. He really missed the playtime with his dad. Ever since he was big enough to walk, he had been my constant shadow, playing on the haystack, running through the fields, riding on the wagons. But now he had to stand alone each dark winter morning to catch the school bus and be whisked off to the halls of learning. The first year had been new and exciting, but now school had become routine, and he would listen with just a hint of envy as Eric and Lori happily told of the events of the day. There were times when he felt a bit alone and left out, pushed out of the nest by the demands of our educational system.

Jeff followed me out to the back room, where he chattered excitedly about his day's activities at school as I put on my coveralls, boots, and coat. He waved good-bye from the back step as I trudged up the muddy road toward the barn. The milking barn was up by grandpa's house, about an eighth of a mile away.

I clattered around the milk room, rinsing lines and preparing milking units, grumbling to myself about the lousy weather. As I turned around to put the strainer onto the bulk tank, I glanced up and there he was, standing shyly just inside the door, his jacket undone, slightly out of breath, and with a sparkle in his eyes.

"Hi, dad," he said eagerly.

I looked down at his muddy shoes, surprised at his sudden appearance on a day like this, and said, "You shouldn't be up here without your boots on. Those shoes cost too much for you to be ruining them by running through the mud. And you'd better zip up

your coat before you catch cold."

I placed the strainer on the tank, and when I looked again he was gone. He had quietly slipped out the door and was gingerly picking his way back home. As I went about my work, I began to think of his appearance there in the doorway on this cold, wet January day. Suddenly a lump started to swell in my throat as I remembered the love shining from his eyes and thought of his wild, impulsive dash up the muddy lane just to be with his dad again. What he wanted and needed was the warm hug and solid reassurance that he was still part of the family, that he wasn't left out and forgotten. I had overlooked the sparkle in his eye but had seen the mud on his shoes.

I went to the window and looked at the small figure far down the road, his seven-year-old shoulders drooping beneath the blue jacket. My heart ached as I thought of how I had let him down, and I wondered if he would come back. Twice I went to the phone to try to call him and say that I had something special to tell him, but the line was busy.

Sadly I went about the business of getting the cows in and starting the milking. I thought over and over how I had missed a golden opportunity to tell this fine young son of mine just how much I love him and how much he means to me. The day seemed dreary indeed until suddenly there he was again, standing in the doorway with a broad grin on his face.

I swept him up into my arms and held him tight and said, "You know something, Jeff? I sure do love you!"

He was radiant with joy as he said, "I love you too, dad. Do you notice something?"

I sure did. There was the sparkle in his eye—and boots on his shoes. ○

Ned A. Stokes, a Sunday School teacher in the Provo Fourth Ward, has left the Fruitland, Idaho, dairy farm where this story took place to study English at Brigham Young University. The father of five, he got out of bed at two o'clock one morning to record this warm episode.

Mother of a Nation

By Helen H. Trutton

*Across the windswept desert from Haran to
Chaldea,
On into the land of Egypt, Sarai went—
In caravans, slowly weaving a path high
In moonlit etchings against unquiet skies.
And Sarai wept
(At least I think she did)
At weary steps so soon to disappear in cavalcades
of sands,
In a strange, unknown land.*

*Onward as the Lord directed, through swirling
gray-shore sands,
Still enduring the long trek in faltering steps,
With dark, troubled, brooding eyes, bronze skin
each day
Kissed passionately by desert's scalding rays;
Then Sarai heard.
God changed her name to Sarah, promised a pos-
terity—but how?
For she was aged now.*

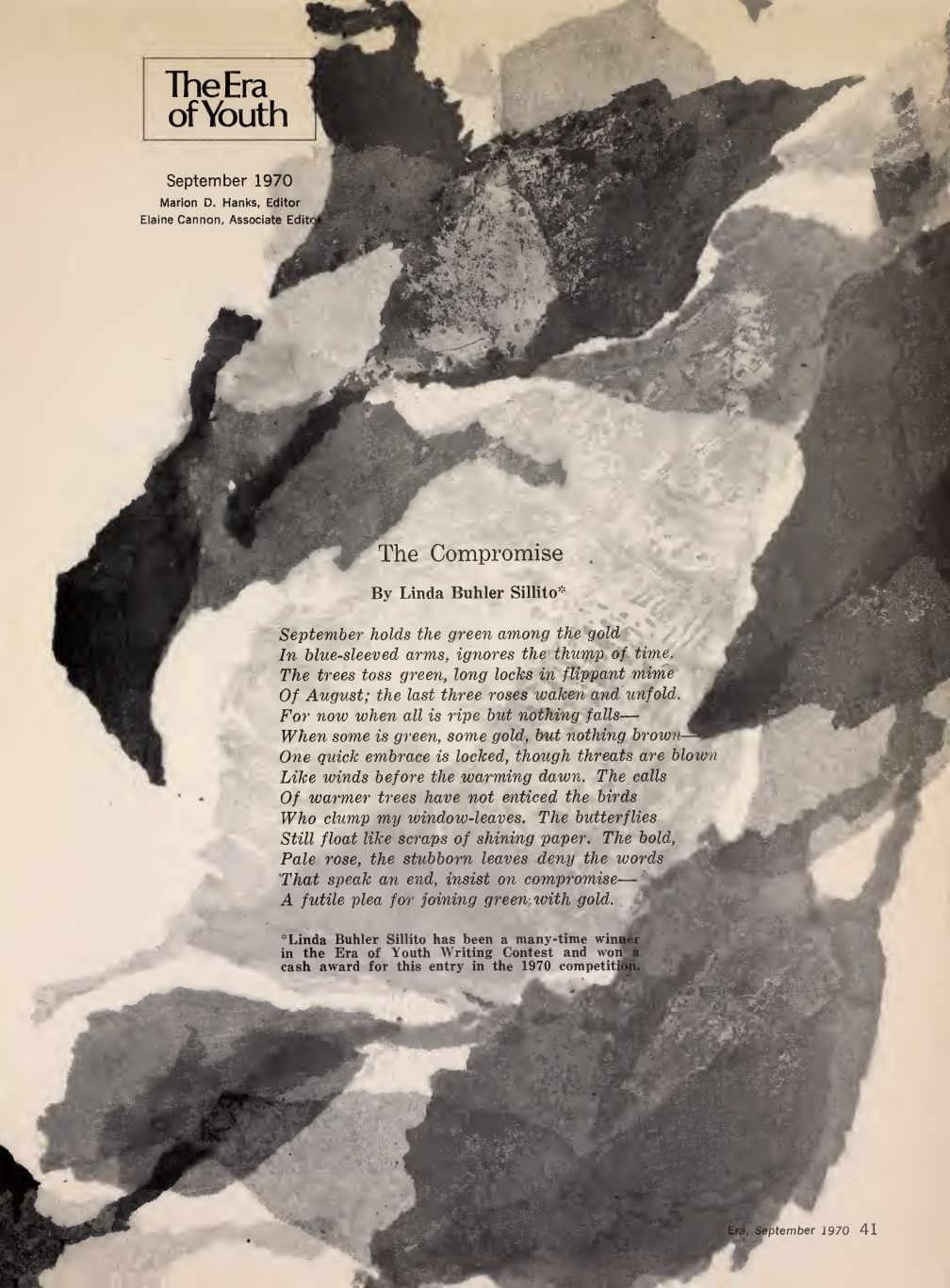
*Within her bosom, monstrous fears whirled turbu-
lently
Like tramping tiny bits of sands in the fierce
winds.
Untrustingly Sarah mourned in solitude
In her desert-scented tent; next, laughed loud;*

*Then repented, bowed
(I'm sure she did)—
Lo, God had said to look to the sky, and count the
stars if you can,
Spoken to her husband:*

*"If thou be able to number them, so shall thy
seed be."
Thus in land not far from where the Egyptians
dwelt,
Sarah, pleased, a smile across her tired face,
Exuberant over her newborn son,
Called his name Isaac.
She brushed away her tears that day and loved
him with a mother's love,
And praised God from above.*

*Exquisite woman, helpmeet to the Prophet Abra-
ham,
She, who walked beside him, honored, yet grum-
bling,
Caused Hagar to depart into barren lands
With Ishmael, where an angel took her hand.
At last humbling
(Indeed she did)—
Sarah became as God had promised: "Mother of a
Nation,"
To that royal station!*

Helen H. Trutton, spiritual living leader in the Relief Society and drama director in the MIA in the Walla Walla (Washington) Ward, has sold numerous articles, poems, and plays to national publications.



The Era of Youth

September 1970

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor

The Compromise

By Linda Buhler Sillito*

*September holds the green among the gold
In blue-sleeved arms, ignores the thump of time.
The trees toss green, long locks in flippant mime
Of August; the last three roses waken and unfold.
For now when all is ripe but nothing falls—
When some is green, some gold, but nothing brown—
One quick embrace is locked, though threats are blown
Like winds before the warming dawn. The calls
Of warmer trees have not enticed the birds
Who clump my window-leaves. The butterflies
Still float like scraps of shining paper. The bold,
Pale rose, the stubborn leaves deny the words
That speak an end, insist on compromise—
A futile plea for joining green with gold.*

*Linda Buhler Sillito has been a many-time winner in the Era of Youth Writing Contest and won a cash award for this entry in the 1970 competition.

Of Saints & Heroes Those Magnificent Men and Their Favorite Things

By Elaine Cannon

"A hero is someone who goes through the dark streets of life lighting lamps for people to see by. A saint is himself a light." (Felix Adler)

"Jesus wants me for a sunbeam," the little children sing. And some of them grow up to be one!

What lights in the dark streets of life they are. They are the kind of people who seem most like the Savior. They live close to him. They are direction in days of confusion. They are comfort in times of disappointment, wisdom in the face of froth. They're constancy amid change, an authentic quality surrounded by counterfeits. They are fun to be around, with great, good humor and an exhilaration about life that is contagious. When they come on the scene, an everything-is-going-to-be-all-right feeling pervades.

Our General Authorities are like this. They are most familiar in the pulpit setting. But they also are exciting, dashing men with a variety of interests. Just being around them leaves you admiring them and loving them for what they are and fervently wishing that more young people would grow up trying to be like them.



President N. Eldon Tanner's life is heavily programmed, but he still finds time for an occasional round of golf. Here he pauses for a chat with grandchildren: Larry Spackman, Julie Jensen, Jim Jensen, and Bob Jensen (sitting).



Elder Marvin J. Ashton was a successful athlete in his youth and continues to enjoy active sports involvement and to share his tennis expertise with some interested young friends at the tennis court.

Elder Hartman Rector and his family find horseshoes a relaxing way to be together for fun. The younger generation gets some good instruction from dad.

Elder Bruce R. McConkie enjoys collecting and polishing rocks, a hobby he shares with his children.





All of Elder A. Theodore Tuttle's children ride horses regularly with their parents. Here Elder Tuttle explains to three of them some of the finer points of their quarter horses.



Elder Alvin R. Dyer offers some sage handball pointers to grandson, Mark Dyer Klein. After many years of lively participation in the sport, Elder Dyer still plays regularly.

People We'd Like
to Know More About

Interview with Neal A. Maxwell



Conducted by Jim Jardine and Rich Boyer

Q: What do you think a college-age person can do to improve his self-concept?

Maxwell: If you are working on your own self-image, try to be honest enough to inventory your skills. Most of us short-change ourselves on the skills that we have. In order to get a correct inventory, you can't just ask yourself; you have to have a relationship with other people. They can help you make that inventory in terms of things that you do well or have the potential of doing well. Second, you must build the kind of relationship with some people that permits you to say, "How am I doing?" in terms of your efforts to improve your performance. Most of us don't make the inventory and many do not have the kind of friends who can give them those vital pieces of information on which to build a data base. Third,

Neal A. Maxwell was formerly the Executive Vice-President of the University of Utah. Recently he was named Commissioner of Church Education.

you must genuinely want to improve your performance and not to excuse yourselves from the difficult tasks that this kind of improvement warrants. For instance, it is not easy for most of us to cope with conflict. It's easier for us to run away from trouble, but we don't grow when we do that. The unmarried college student can have a particular problem; if he or she isn't married, there is no husband or wife who will give honest feedback, who will level, to use Paul's words, "speaking the truth with love." Parents can help immensely in this way, however. Your educational experience is protracted now over longer years; whereas years ago you would have gone out on the farm and immediately begun to "produce," today it takes a while before you achieve visibly, economically, and professionally.

Q: What do you see as things we can do now to prepare ourselves for possible leadership and responsibility in the Church?

Maxwell: First, you must begin to reconcile your circle of concern that education has enlarged with your smaller circle of effective influence. Neither circle should be static. Committing yourself to disciplined service in the Church and doing selective civic chores can give expression to your idealism and energy. On a plaque on my office wall is a quote from Anne Morrow Lindbergh: "My life cannot implement in action the demands of all the people to whom my heart responds." One learns that his circle of influence is much smaller than his circle of concern. In other words, you must not stop caring but simultaneously you must begin to be effectively selective in things that you seek to do.

Second, you should be regularly involved in reading the scriptures so that they can sing today's song to you and not yesterday's. You'll discover concepts or insights that are especially meaningful to you *now*. One should not go, Jonah-like, up on the hillside to watch disaster overtake

the world, but rather work, love, and serve in the "Ninevehs" of his life, knowing as Lehi did that he might not succeed fully in saving all his loved ones—but refusing to give up. By "following the brethren," we can strike a proper balance in this respect.

Q: We find that one of our greatest problems as college students is to know how to relate to our peers in college who do not share our views on life. How do you interact with your administrative and faculty colleagues?

Maxwell: The Church is in a position today of being an ecclesiastical Everest—not because of size but because we rise above the Himalayas of secular philosophies—and we will call forth attention simply because, like Everest, we are there. The first thing for one to try to do is to "fly the flag" of one's convictions and beliefs, not militantly, but with quiet dignity. Second, one has to be articulate about his belief system, showing its relevance for today's world. The Church is full of imperfect individuals, but a lot more gets done because there is an institution that has a program than would be done if the individual were left alone with his irregular Christian impulses. Food and supplies went to Peru because the Church was ready. The Church keeps us feeling and acting; it organizes our concerns. Third, one must have the kind of love in which his absolute beliefs do not get in the way of genuine inter-personal relationships with those who don't share his beliefs. The gospel gives us additional reasons to love others, to be more concerned for them—not less! My relations with nonmember colleagues with whom I would disagree on a lot of points are really quite sweet and tender because we know that we have much in common and we talk about our concerns. Associational compartmentalization is not the answer; one must relate to these people as whole persons, or we will know each other only as functions and interact only when we must.

Q: Where in this isolated, rarified air of college do you see the real education occurring?

Maxwell: It's outside the classroom most of the time, although the classroom at its best can provide real, solid experiences in learning. Unfortunately, we still use the classroom too often just to dispense information. Most of the real learning occurs in peer groups, in reflecting, in reading, and in testing ideas with one's models. Education should unite explanation and exhortation with example and experience more often than is the case now. Getting involved in the actual work of one's field so one can get real preparation is desirable. That's what is happening in law school now; the law students are involved in clinical problems well before they graduate. Missionary work is a somewhat useful analogy: missionaries spend a little time in the mission home, but soon are out applying and learning.

Liberal education in America is at the crossroads in many ways; as vital as it is, liberal education is often too unfocused, or too ambivalent about its goals. There is a real need in America for more technical and vocational education, and we must seek to enhance the prestige and the crafts and trades in the minds of youth and parents; the young do not all need to be neurosurgeons, and parents must try to understand this.

Q: In your book *A More Excellent Way*, you quote a humorous poem about young people "going to the dogs." What do you think of our generation?

Maxwell: I think the distribution, on any kind of competency curve, of young people in the Church today ought to make us feel good, not bad. The "elite" young, the "idealists without illusions," are highly committed, highly informed, and are living the gospel principles because they believe in them and not because of artificial pressures; this is a bigger group than it was 20, 30, or 40 years ago. There are also proportionately more young

in the Church who are active and informed. Our defectors and dissenters exist, however, and do need love and response. One of the major concerns of the young is to make sure that the institution of the Church is relevant and responsive.

The larger challenge I see the young facing is the crisis of purpose that surrounds them in a world veering toward pessimism and futility. Although it sounds ethnocentric, the gospel gives us the only ultimate answer to man's problems. Amidst this crisis of purpose and malaise, it's not at all surprising that some of the young should reach out for substitutes, as a way of fastening onto something that gives stability and purpose to life. Our task in the Church is to make the "real thing" available and attractive. Substitutes will not give the young what they really want. Existentialism and humanism appear to be the wave of the future in the secular world, and Latter-day Saint youth have the task of appreciating and understanding why many other students come to feel this way about life, and yet being able to show their peers how relevant the gospel of Jesus Christ is. Our young must be able to articulate the gospel in a way that their peers will understand: to be ready always, to give a reason for the special hope that is in us.

Your generation will have to do most of the talking to your generation. Mine can help but it cannot play a primary role.

We're not going to be believed by others unless our lives are reasonably congruent with Christ's. This search for congruency and constancy ought to reflect itself in our lives. Others may not understand us completely—they may not even like us—but they will be far less angry with us if we are congruent in our way of life. If we are fortunate and humble we will be able to help others to see that the very answers they really want come from this "improbable" source, the restored gospel of Jesus Christ! ○

Separated for Awhile

By Marion D. Hanks

• The young captain had volunteered for an extra period of duty in Vietnam, as had so many of his fellow servicemen, because he believed in the cause and was willing to serve it. His job as forward air controller involved flying a small airplane over the jungles and rice paddies looking for enemy activity. Often he found it when shots were aimed at him. He had survived many close calls in his assignment.

When he came to the meeting on this particular occasion, the captain had just finished flying another four-and-a-half-hour mission. He was obviously grateful to be able to be in attendance and to participate. He talked of his wonderful family at home and expressed appreciation that they were able to spend time together by means of tape recordings and letters. He talked of the sorrow of separation and of his great love for his family and of his confidence in them and in their growth and development while he was away.

As he spoke to us, our brother mentioned the sad example being given the local people by some American servicemen. "Let's show these wonderful Vietnamese people what true husbands and fathers are like," he said. "Let's give them a picture of honorable husbands and fathers as they should be."

His summation of the experience of separation from home and loved ones was sobering and compelling in its thoughtfulness:

"Those of us over here know what it means to be separated from our wives and children temporarily," he said. "We certainly don't intend to do anything that would separate us from them permanently." ○



Illustrated by Dale Kilbourn



If You Really Loved Me, You'd...

Dear Jim,

Last night you pleaded with me, so ardently and urgently, to "prove my love for you." You were very persuasive, and because I always want to please you and do what you want me to do, it was hard to deny you.

Today I am thankful from the bottom of a frightened and full heart that I did not let you persuade me. If I had agreed to your insistence, I would now be despising myself and hating and blaming you.

I have hardly slept during the night, but I have thought a lot. I kept thinking what a shining and beautiful word the word *purity* is. Today I do not believe that I could bear the despair and self-disgust that I would have felt if I had given in to you.

All night, passages of scripture kept going through my mind, and they have never been so meaningful! The one that I thought of first was the one in which our Heavenly Father says, "I, the Lord, delight in the chastity of women." Today I can think of that scripture with deep thankfulness that it still applies to me!

In the middle of the night I got up and opened up the Book of Mormon to a verse that I somehow remembered, in which Mormon is writing to his son Moroni. You can feel his horror and sorrow as he tells of the terrible cruelty of the Nephite soldiers to the Lamanite maidens.

"Many of the daughters of the Lamanites have been taken prisoners," he says, "and after depriving them of that which is most dear and precious above all things, which is chastity and virtue." (Moro. 9:9.) These words of Mormon—"That which is most dear and precious above all

things, which is chastity and virtue"—are written in letters of fire in my mind today. That is what you asked me to give you to prove my love!

I wonder if I could make you understand, a little, what you were asking. You are so very proud of your new sports car. What would you say if someone asked you to give her your car to prove your affection for her? You would surely think she was joking. Then if you found out that the person was in deadly earnest, you would know that she must be insane, yet you could get another car, and might be able to do so in less than a year. But if I had given you the gift of my chastity, I would have regretted it the rest of my life. You would have lost your purity, too.

In Proverbs, King Solomon says, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband does safely trust in her. . . ." (Prov. 31:10-11.) If things had been different today, and we should someday be married, would you have ever felt that you could safely trust in me? You know the answer to that!

Jim, I know that I will always think a lot of you, but now I feel that I cannot safely trust in you. Last night you were trying to destroy my purity and self-respect and chance of true future happiness, for a few minutes of excitement and pleasure for yourself. Your talk of my proving my love for you was a bitter mockery. You proved that you do not love me. You love only yourself.

Elizabeth

The writer's true name is withheld

The Impossible Dream

• "To dream the impossible dream" might have been the theme adopted by youth from the Scotch Plains Ward of New Jersey Central Stake—but for them, the dream came true. When their roadshow was invited to perform at MIA June Conference in Salt Lake City, 2,300 miles away, it seemed an impossible task to raise the necessary \$250.00 a person for the air fare, and with only four months in which to do it. But do it they did! Most of the group are converts to the Church, and a visit to Church headquarters was a beautiful dream—something worth working for.

Their fund-raising projects included delivery of 15,000 tele-

phone books (earning five cents per book), sale of \$3,000 worth of candy, running a service station for one day, car washes, window washes, ward movies, bake sales, house cleaning, construction jobs, yard work, and baby sitting. Some personal donations were made by parents and friends, but the youth raised most of the money themselves.

The theme of their roadshow was the idea that the world needs to take a true look at the good there is in teens today. These young artists exemplified this theme. In addition to presenting their roadshow in four performances, they also had time to tour Salt Lake City and its nearby canyons and do temple

ordinance work (three families were sealed in the temple). A highlight of the week's stay in Utah was the opportunity to meet President Joseph Fielding Smith. Testimonies were strengthened, and everyone agreed it was worth the effort to make this seemingly impossible dream come true.

Participants in the project, under the direction of Bishop Charles H. Recht, included Jan-net Merrill, Kathy Vellinga, Nancy Thorne, Peggy Grant, Cliff Vellinga, Randy Wright, Beverly Vivers, Lyn Miller, Lynn Fluckiger, Cheryl Cozens, Paul Merrill, Bob Nicholas, Lynn Geddes, and Dick and Karen Paul. ○





Getting to Know You

● Two pairs of brothers in the Pocatello (Idaho) Sixth Ward are now Eagle Scouts. They are Thomas and Benjamin Call, sons of Dr. and Mrs. Lloyd S. Call, and Dale ("Kirk") and Richard Kirkham, sons of Mr. and Mrs. Dale B. Kirkham.

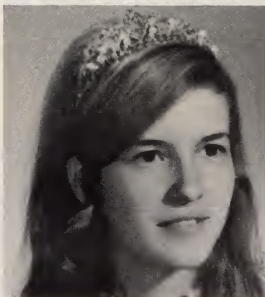
Benjamin, a 1970 graduate of Pocatello High School, was a member of student council, Key Club, and the varsity debate team. A National Merit Scholar, he begins his premedical college training this fall. He served as president of his seminary student body last year.

Thomas, a high school junior, has been active in art and dramatics and is a member of the Order of the Arrow. He was seminary class president last year.

"Kirk," who is now a senior, has been a member of his high school's house of representatives for two years, as well as the ski club, Key Club, and boys' council. He plays in the high school symphonic and pep bands. In the Scout program, he has earned the 50-mile hike patch and interpreter's bar (for Spanish).

Richard, a high school sophomore this year, has been active in athletics, art, music. He was student body president of seminary at his junior high school.

All four boys have served as officers in their Scout troops and in their priesthood quorums. Three—Benjamin, "Kirk," and Thomas—have received their Duty to God awards.



Sara Puccini, a 17-year-old beauty from Bogota, Colombia, has rated press notices on her popularity at her school, the Colegio Hijas de Educadores. She has been a counselor in YWMIA and is now secretary of the branch's Primary.



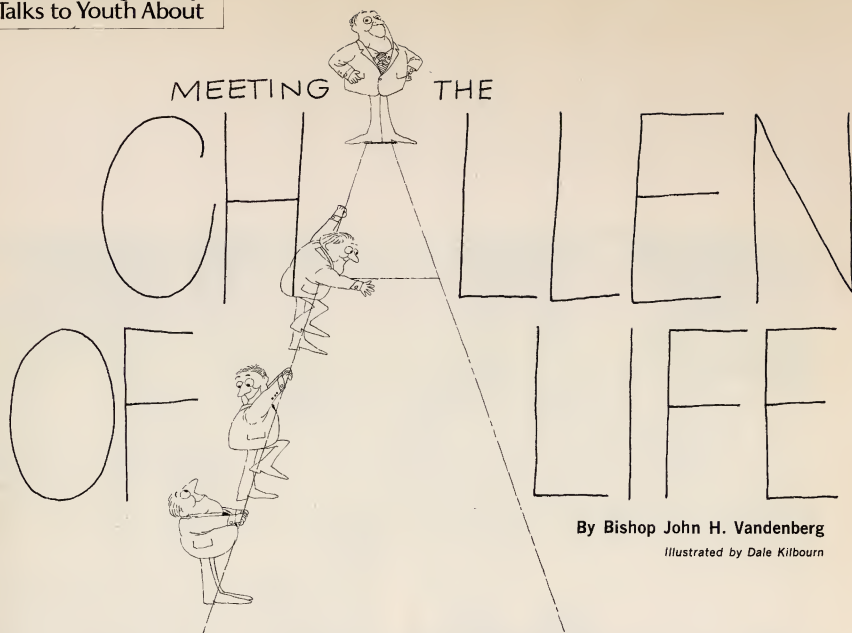
Jan Worsencroft of Twin Falls, Idaho, has just completed a summer's assignment with the Upward Bound program at Idaho State University. A psychology major, she has been a campus queen and cheerleader and was a runner-up in the Miss Idaho contest. She works her way through school and besides all this, keeps heavily involved in church work; currently she is counselor in the student stake Relief Society.

Panama Canal Zone teens in Balboa had a great time recently at the first bilingual youth conference in their area. Delegates came from both the English- and Spanish-speaking areas. Language was not an insurmountable barrier to developing friendship and understanding. Picnics, swimming, singing, speaking, and discussion groups were featured, and a mem-

orable activity was a kite building and flying contest beneath the famed Bridge of the Americas. Subjects explored by the delegates to help them better define their relationship to the Church included: "Are We Tempted Beyond Our Ability to Resist?" "What Is the Power and Significance of the Spirit?" "Will Gospel Principles Really Work Today?" ○



The Presiding Bishop
Talks to Youth About



By Bishop John H. Vandenberg

Illustrated by Dale Kilbourn

● Since the beginning man has lived in a world of opposites. It was so decreed when Adam and Eve were driven out of the Garden of Eden and the Lord declared, "... cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee; ...

"In the sweat of thy face shalt thou eat bread. . . ." (Gen. 3:17-19.)

It is interesting to note the statement, "cursed is the ground for thy sake." At first this seems a paradox until one reflects for a moment on the need for opposites in life. A point is given toward which one can move upward. This upward dimension automatically creates a point toward which one

can move downward. Without this law of opposites, all things would remain stationary in time and place.

Lehi, in the Book of Mormon, points out plainly why there must be opposites in life in order for man to achieve any growth or progress: "For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore, all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life neither death, nor corruption nor incorruption, . . . neither sense nor insensibility.

"Wherefore, it must needs have

been created for a thing of naught; wherefore there would have been no purpose in the end of its creation. . . ." (2 Ne. 2:11-12. Italics added.)

By virtue of the wisdom and insight these scriptures provide of the true purpose of opposites in life, young people of the Church need not be confused by the false voices calling for revolution and violence as a means of instantly establishing the perfect world. On the path to eternal life, as a spiritual and moral schoolroom, we are confronted with contention, poverty, unrighteousness, and failure. All men are moving either upward toward perfection and eternal peace and joy or downward toward imperfection and eternal sorrow and anguish. Free agency, the

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opportunity to choose one's actions, requires conditions that must allow the violent, the sinful, the lustful to do those things which permit them to express their base desires. In making such choices, they create conditions that harm the innocent, disturb the peace, create need and want, and hinder the positive growth and progress of those who would obey the Lord by striving to attain the perfection that will be fully achieved in the eternities.

Members of the Church may expect to have problems to solve. But they know that the productive way to meet these problems is through the orderly processes of law and constituted authority. No member who is in harmony with the Church will seek to meet the problems of our time through disobedience to law and order, for "we believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law." (Article of Faith 12.)

Only through legally and constitutionally approved channels will faithful Latter-day Saints seek to meet the challenges of our time to build a better world where all men, through personal diligence,

will have an opportunity to choose the upward path into eternal peace and joy.

A small, noisy, violent minority blames all the ills of the world on what it calls the Establishment. This minority advocates the overthrow and destruction of what is admittedly not perfect, yet this is the only base on which progress can be achieved. They do not have a plan, much less the ability, to better even the simplest conditions they so loudly deplore. Until a person has the plans, the ability, and the means with which to replace that which is not perfect in our society with something better, he will be moving backward and downward, rather than forward and upward. Latter-day Saint young people are aware of the challenges and problems of today. They know this life is a journey. The destination, with the peace and plenty that they desire, is not to be found fully on this earth. The road to eternal joy is steep and rocky; but excitement fills the path, and it leads to the fulfillment of all that they desire in righteousness. They welcome the labor of the climb. The road of challenges and opposites is an opportunity, not a frustration, to them. ○

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THE RISK OF LOVE

● Well, it had finally happened—that which she had thought was impossible, that which she had said would never happen to her, that which only happened to others who were far weaker had happened to her. She had fallen in love with a non-Mormon.

Oh yes, she had been smug and confident. She had compassionately observed the lonely women sitting in church, some perhaps with their children, but all seeming very much alone. Generally they were divided into two groups—those who had joined the Church as converts but whose husbands had not joined, and those raised in the Church who at one time had decided not to hold out for the temple as a standard of marriage. Which group was sadder? And how greatly both needed the support of the priesthood in their lives!

"Not me," Janey had vowed defiantly. Now she asked, "Now me?" with awe at the magnitude of this situation, which would affect not only herself but all of her posterity.

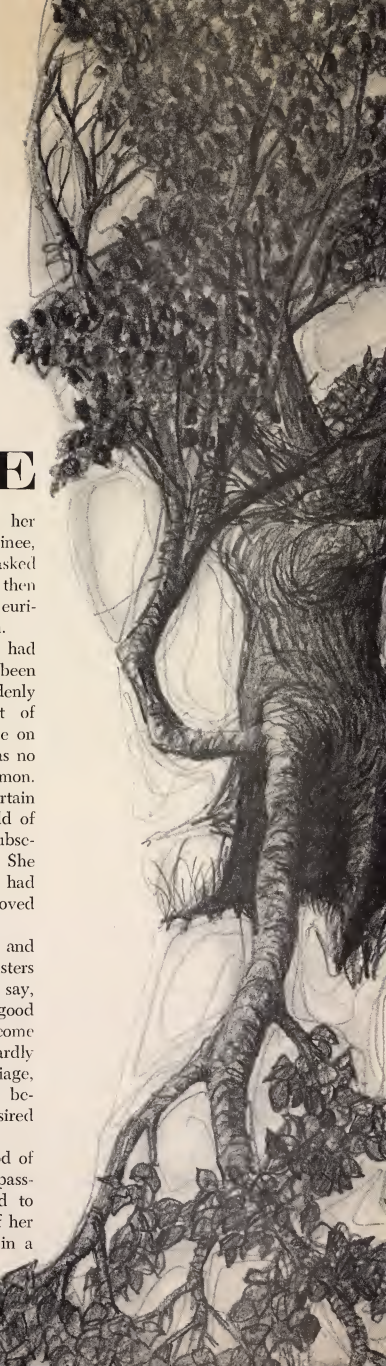
Three years had passed since she had left home and family for business school and a job in the city. Two and a half years had passed since the day two Mormon

missionaries had knocked at her door—two and a half years since, out of kindness, she had asked them in from the hot sun and then from an awakening spiritual curiosity had asked them to return.

Since that time the Church had been her life. She who had been alone in a large city was suddenly surrounded by the warmest of hearts. She who had had time on her hands discovered there was no such thing as a lazy good Mormon. She who had felt lost and uncertain had found a whole new world of tantalizing questions and subsequent satisfactory answers. She who had felt no direction had gained new confidence as a beloved child of God.

Her new life was a rich and ever-new experience, but the sisters used to shake their heads and say, "Oh Janey, how we wish some good Latter-day Saint man would come along." And Janey would inwardly nod her head and agree. Marriage, always a part of her dreams, became a stronger part of her desired destiny.

Once, in an infrequent mood of self pity and "dear-me, life-is-passing-me-by," Janey had agreed to go to a dance at the church of her best friend. Ruth Anne was in a





Fiction

By Catherine Kay Edwards

Illustrated by Ralph Reynolds

situation similar to Janey's, that of the only young single girl in her church, and a fast bond had developed between them.

Certainly meeting someone special was the last thing in Janey's mind that night as she dressed in her favorite pale pink chiffon. She was already reconciled to the fact that it would be like many other church dances in the past, with the older men dancing with her out of duty and the teen-age boys dancing with her because they weren't courageous enough to ask girls their own age. So should she have been thrilled when someone gently tapped her on the shoulder and asked for the next dance? Not until she turned around and looked into Ed Wilkerson's clear blue eyes.

It wasn't love at first sight, but her first impression was, *He looks like someone I've always wanted to know.* And Ed? His first impression of Janey had been, simply, *I'd like to meet her; I'd like to know her better.*

The evening was a haze of lights, music, and laughter, but little else could Janey remember until she was in bed that night, smiling, still trembling, and relishing the fact that they had a date for the next Friday night.

Then it hit.

She, Janey McCombs, staunch Mormon, steadfast candidate for a

temple marriage, had accepted a date with a non-Mormon and a good member of his own church. True, she had occasionally dated other non-LDS boys; this was not frowned upon too much in Oklahoma, where there was such a dearth of young men her age, but . . . Face it, this one was different. Very different.

Surely, she thought, surely it can't be too wrong. He's such a wonderful person. He doesn't smoke or drink, isn't boisterous, doesn't seem vulgar. He knows how to laugh and have a good time; he is mannerly and considerate, a little shy but still excellent company. In short, he is a perfect young Mormon except for one thing: he just isn't a Mormon.

Back and forth those arguments went all night long. Over and over she relived their fun and enumerated his good points, but each time she came back to the fact that he wasn't of her faith. Finally, before she fell asleep, she came to a conclusion: she would date him but that was all. She wouldn't get serious; she would just be grateful that she had found someone with whom to enjoy clean Christian fun. After all, she certainly was not going to marry anyone but a good priesthood holder, and she had her emotions well in hand. A sneaky thought ran through her mind as

she wondered if, just at that moment, Ed was saying to himself, "She's such a nice girl, but a Mormon! Oh well, it's nothing serious, just a date."

How could she describe the next

One piece was missing
in their relationship—
he was not a
member of the Church

few weeks as she and Ed became even closer? They liked and disliked the same things, had many of the same problems, had similar dreams and goals. They did a variety of things and discovered anything could be fun with each other. There was nothing really alarming or earth-shattering in their relationship; they fit together like a beautiful jigsaw puzzle—with one piece missing.

Just one piece missing, but what's the use of the puzzle with one part gone, and that piece such an important part: the key to revealing the full beauty? Janey realized it, and Ed realized it.

This was also when the other troubles began for Janey. Sometimes she would throw herself into a frenzy of church activity and study, and sometimes she would have to force herself to go to meetings. Sometimes she loved each face she saw at church, and sometimes she had only a curt reply for any greeting. One day she would vow never to see him again, and the next she would mourn that she couldn't live without him. When she would decide to date others, she would take a long look at the prospects and cling closer to Ed.

Sometimes their very closeness and oneness was too painful for either of them to bear.

One Sunday, as she was hurrying from sacrament meeting, Bishop Pratt stopped her and asked her to step into his office for a few minutes. She agreed readily, for she really respected her bishop, and she realized she could go no longer without priesthood guidance. Yet she had dreaded this moment, which she knew must come, for a long time.

"I'm glad, Janey, you could spare these moments," he began after a few preliminary remarks. "I've been wanting to talk to you lately, but it seems I never could get you in time after meetings. Something is troubling you, isn't it?"

Janey continued to sit tensely in her chair, and stared down at her nervously moving fingers, but she did manage to nod, "Yes."

"Please tell me about it, Janey. I want to help you, and I think you want me to help you."

Slowly she began to tell him about herself and a tall, blond young man who represented everything she wanted from life, and about a situation for which she found herself unprepared. The bishop listened carefully and occasionally nodded or asked a question.

"Well, I see. This is a problem, but he certainly sounds like a fine young man."

"That's just it, Bishop Pratt; he's so fine. If he were loud or boring in any way, I'd drop him like that, but he's not. The more I know him, the more I find to admire. He's—he's—oh, he's so 'Mormon'—and he just doesn't realize it."

The bishop smiled at her and said, "You've just hit upon one of the saddest problems of a bishop or a missionary or of just being a Mormon. I've met many people who would make such wonderful Mormons, some who have had the

discussions and have almost been baptized but for some reason or other weren't. What it would mean to them to share our blessings, and what growth they could experience! The Church needs them, but even more, they need the Church."

"Oh, yes," Janey agreed excitedly. "Sometimes you just want to hit them over the head and shout, 'Don't you realize what this church is? Don't you know this is the greatest thing that can happen to you?'"

The bishop laughed at her outburst. Janey joined in his laughter and suddenly and gratefully discovered herself relaxing for the first time in weeks.

"Janey," he said gravely, "I'm not going to tell you to drop your young man, but I am going to ask you to do something harder. I want you, in your own way and in your own time, to open the beauties of the gospel plan to him. You must be very strong in your faith and at all times be a living example of the gospel. Love him and teach him, but if you see that he's hardened his heart against the Church, then you must have the strength, through the Holy Ghost, to leave him and make a new life."

Janey was overwhelmed at the enormity of her task. She had had various callings in the Church, but none as awe-inspiring as this, and none that had meant as much to her.

"I realize what I'm asking of you, but you won't be alone. My prayers will be with you and, if you wish, the prayers of my counselors, but your greatest help must come from the Holy Ghost. Draw great strength from prayer and from fasting. Ask yourself every day, even every hour, 'What does temple marriage mean to me? What does the priesthood mean?' You have lived without the priesthood in your home. Do you always want to live

that way? What does the gospel really mean in your life?"

Janey McCombs left with his blessing and a humble prayer in her heart. Never before had she felt so humbled and yet so eager for the future. Never had she needed God so much.

Nothing could describe the next few weeks—moments of pure ecstasy and moments of great torture. Gradually she began to tell Ed about some of the principles of the Church and to explain what it meant to be a Mormon. Alone she spent much time in earnest study and in asking herself, *What does the Church mean to me?* Whenever things seemed too much, she would go to the bishop, who always knew the right words to comfort her. She told some members of the ward briefly about her problem and was deeply moved by their prayers and best wishes. All assured her that someone that wonderful must surely see the truth in the gospel.

And there were the stepping-stones.

There was the first time he went to church with her and discovered that he already knew and respected many of the members. Everyone showed him the hand of fellowship and left him with a strong impression of the enthusiastic joy of the Latter-day Saints.

There was the initial distrust from Ed's family as their son questioned the family religion, but Janey's warmth and Ed's honest searching softened their opinion somewhat, for he had always been a good son and they had to trust him in this.

There were MIA parties, tennis matches with the elders, dinner with Bishop Pratt and his family, stake conferences, the Sunday School investigator class. It was a lovely time as Ed got to know the Mormons and their way of life—and a time when Janey realized

how much she wanted her destiny to be sealed to his.

Several weeks later Janey was sitting alone in her room trying to read a book, but her thoughts were with Ed. She closed her eyes in weary concentration, for things had not been going well lately. There had always been some doubts in his mind, but in the last few discussions there were important

things he could not accept, and the situation was not looking good. It was as if some type of crisis seemed at hand, as if something in him seemed to be making a last strong stand.

She wondered if everything had been in vain. Would all her prayers and efforts end here? What would happen if he would not accept the Church? Would she

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 21, 1970. © 1970.

For the family is forever

By Richard L. Evans

"Lord, behold our family here assembled.
We thank Thee for this place in which we dwell;
for the love that united us;
for the peace accorded us this day;
for the hope with which we expect the morrow."

These thoughtful lines from Robert Louis Stevenson turn our hearts to home, to fathers, mothers, family, remembering that we move in and out of many other things—but the family is the foundation of society. When the family is broken, the strongest bond is broken, and there is nothing left to take its place with such permanence, or safety, or assurance. The strength and hope and peace and purpose of life are set essentially within the walls we call our home, with children there to live, to learn, then soon to leave to make their way in the world. But "they are not made of . . . plastic and plywood," said one observer on the subject. "You can't stack them up in a corner to await your own good time to put together the parts. . . .¹ There's a time beyond which some things cannot so well be done. Our opportunities with children are so perishable, so precious. And so we come to parents with a plea to listen. Listen—so we'll know their needs. Listen. Keep the lines open. And never cease the patient waiting until all are accounted for. It may be a long wait, but a wait that is worth it. And to you our children: Remember that a father, a mother who cares enough to worry and to wait, who cares enough to counsel and to be concerned, is among the greatest blessings God has given. Keep close. Communicate—fathers, mothers, families: keep close, with respect and kindness and consideration, for truth and decency, law and order, peace and happiness are somehow set and summarized in family love and loyalty, and the things that could break up a home are all too hazardous to tamper with. Oh, "thou who wouldst give," said Carlyle, "give quickly. In the grave thy loved ones can receive no kindness."² Fathers, mothers, children: open your hearts this day and always—for the family is forever.

¹Cited in Pasadena School Review, author unknown.

²Thomas Carlyle, *Reminiscences*; James Carlyle.

love him anyway, marry him, and hope in time that he would change his mind? Would he become disgusted with her and the Church and leave her forever? If so, how would she rebuild her life? Would this make her bitter toward the Church? Or would he accept the whole beautiful truth and, together through the priesthood, they would compose an eternal unit of love?

Suddenly she heard a loud knocking at the door and Ed's voice calling to her. Quickly she unlocked the door.

"I'm really sorry to bother you like this, Janey, but I've something on my mind and I need to talk to you. Now, please!"

Without a word she walked out to him and shut the door after her. For several blocks they walked briskly and wordlessly. Deep, troubled thoughts passed through her mind, and she longed to place her hand in his, yet feared to do so.

Finally he stopped at the old twisted tree in the city park, one of their favorite places, and she sat down on a low limb. It was one of those rare moonlit nights, serene and gentle.

"Janey, I—I did something very

unusual tonight."

She wondered what to say, but could only manage a weak "Oh!" *Help me to help him*, she cried inwardly.

"I prayed tonight. No, don't laugh. I'm quite sincere in this. You see, I thought I had prayed before, but I really hadn't, at least not like this. Nor have I ever experienced what I experienced then. Peace, Janey. Good, true, full peace as I never dreamed possible. The elders kept asking me to pray with a sincere heart, yet I didn't really, and my mind has been plagued with doubts and fears. But tonight I knelt down and prayed more fully than I could ever have believed possible."

She sat completely motionless, feeling the power of this great new faith, and she marveled that he thought her worthy to share it.

"It was then that all my doubts were taken away and I saw everything so crystal-clear, so beautiful. Then all my reasons for doubting the Church were gone. They weren't that important, even that people might think I joined just because of you. I know that Joseph Smith was a prophet, that the

Latter-day Saint church is Christ's own true church upon the earth. All I want, Janey, is to be a good Mormon. I don't want to do this half-way, but I want to devote my life and dreams to being a good church member, a good brother to my fellowman, and a good husband to you. I want to grow throughout eternity with you. I need you, Janey, and I love you!"

She sat quite still. Already the tears were coming and falling gently, unnoticed.

Dear Father in heaven, she heard her heart say, *please help me never to forget this moment or the beauty of his soul. Forgive me for my doubts and grumblings. Make me worthy of him. Forgive me also of my greatest weakness, which I now realize: my selfishness. Since I have known him, I've thought mostly of making him a Mormon to take me to the temple. Forgive me for thinking more of my needs than of the greater needs of another.*

She looked at the face that was so dear to her and lightly caressed it with her fingertips. A smile of joy lighted her face and matched itself in his. *The risk of love*, she thought, *and the surety of truth.* ○

Canticle One

By John S. Harris

*Thy word is like a date tree in the wilderness
That brings hope when seen from afar,
And a deep well in the desert
That refreshes at the end of a journey;
The sands that have burned my feet
And the stones that have cut my shoes
Are left behind and forgotten for thy sake,
For thou nourisheth and cleanseth and reviveth;
I shall go to the well to draw water
And to the tree for the fruit thereof;
The water I will carry in earthen jars
To cool the lips of those that thirst,
And the dates I will put in many-folded cloths
As sweetmeat for those that are hungered,
That thy word may go to those far off
Who wander without hope of rest,
That they may know this place of repose
And the wellspring of life from thee.*



BYU FOOTBALL/1970

SEPT. 12/7:15 pm	(H) NO. TEXAS STATE
SEPT. 19/11:15 pm	W. Michigan
SEPT. 26/7:15 pm	*(H) TEXAS EL PASO
OCT. 3/8:45 pm	San Diego State
OCT. 10/7:15 pm	*Arizona
OCT. 17/1:15 pm	*(H) ARIZONA STATE
OCT. 24/1:15 pm	*(H) UTAH STATE (Homecoming)
OCT. 31/1:15 pm	*(H) WYOMING
NOV. 7/1:15 pm	*Colorado State
NOV. 14/1:15 pm	*New Mexico
NOV. 21/1:15 pm	*Utah

*Western Athletic Conference Games



BYU BASKETBALL/1970-71

Dec. 4/7:45 pm	(H) STANFORD	Jan. 16/7:45 pm	*(H) WYOMING
Dec. 5/7:45 pm	(H) STANFORD	Jan. 23/7:45 pm	Utah State
Dec. 7/7:45 pm	(H) NEW MEXICO STATE	Jan. 28/7:45 pm	*Arizona State
Dec. 11/8:45 pm	So. California	Jan. 30/7:45 pm	*Arizona
Dec. 12/8:45 pm	Oregon State	Feb. 6/7:45 pm	*(H) UTAH
Dec. 14/8:45 pm	Seattle	Feb. 11/7:45 pm	*(H) TEXAS EL PASO
Dec. 16/7:45 pm	(H) DENVER	Feb. 13/1:45 pm	*(H) NEW MEXICO
Dec. 19/7:45 pm	(H) UTAH STATE	Feb. 19/7:45 pm	*Wyoming
Dec. 22/8:45 pm	Santa Clara	Feb. 20/7:45 pm	*Colorado State
Dec. 23/8:45 pm	St. Mary's	Feb. 26/7:45 pm	*(H) ARIZONA
Dec. 26-30	Rainbow Classic	Feb. 27/7:45 pm	*(H) ARIZONA STATE
(Villanova, Illinois, NYU, St. Louis,		Mar. 6/1:45 pm	*Utah
Michigan, Service League, Hawaii)			
Jan. 8/7:45 pm	*New Mexico		
Jan. 9/7:45 pm	*Texas-El Paso		
Jan. 15/7:45 pm	*(H) COLORADO STATE		

*Western Athletic Conference Games

Other dates: Mar. 13/NCAA First round

Mar. 18-20/Far West NCAA Playoff

Mar. 25-27/NCAA Finals

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To Offer an Acceptable Sacrifice to the Lord

By Owen Cannon Bennion

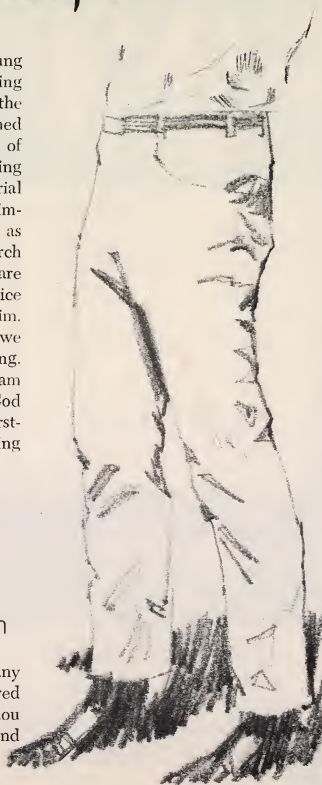
Illustrated by Bill Whitaker

• The other day I heard a young speaker talking about sacrificing for the Lord. She discussed the meaning of sacrifice and seemed to dwell entirely on the aspect of sacrifice that calls for depriving ourselves of something of a material nature. This, of course, is an important part of the gospel; but as I listened I wondered if church members often think of, or are aware of, the spiritual sacrifice Jesus commanded us to offer him. To understand what this was, we need to go back to the beginning.

Following the expulsion of Adam from the Garden of Eden, God commanded him to offer the firstlings of his flocks for an offering

A person has to
have a small son
to appreciate the
anguish of the
moment for Abraham

unto the Lord. "And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And



Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5:6-7.)

Thus began the ancient practice of offering the shedding of blood and burnt sacrifices. It persisted from Adam through the history of the Israelites to the coming of the Messiah. It was meant to portray the great sacrifice that God would make of his Son because of his love for mankind.

The story of Cain and Abel shows the importance of making an acceptable offering. "And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offerings:

Owen Cannon Bennion, YMMIA superintendent in the Orem (Utah) 22nd Ward, is an instructor in the Brigham Young University Lamanite education program.

"But unto Cain and to his offering he had not respect. And Cain was very wroth and his countenance fell.

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin liest at the door. . . ." (Gen. 4:3-7.)

Because Cain was a tiller of the ground, he found it convenient to offer what he had rather than what the Lord had commanded. This account reveals the importance God places on the offering of an acceptable sacrifice. Cain failed to see that God wanted a special type of sacrifice. He rationalized that what he had should be good enough.

The story of the trial of Abraham gives to all Israel an example of unflinching willingness to offer an acceptable sacrifice. A person has to have a small son to fully appreciate the anguish of the moment for Abraham when young Isaac asked, "My Father, . . . Behold the fire and the wood: but where is the lamb for a burnt offering?" (Gen. 22:7.) He needs to remember the abhorrence that Abraham had for human sacrifice, which was practiced in his day by idolatrous priests. And yet Abraham had the calm faith and obedience to say to his small son, "God will provide himself a lamb for a burnt offering." (Gen. 22:8.) How God must yearn for others to show this willingness; as King Benjamin said, ". . . as a child . . . willing to submit to all things which the Lord seeth fit to inflict upon [us], even as a child doth submit to his father." (Mosiah 3:19.)

Turning now to the story of Elijah, we see the power of God manifesting the validity of the sacrifice of blood as Elijah called fire from heaven to consume an offering

to the only true God. (See 1 Kings 18:21-39.) This account has a hidden meaning that is, in a sense, a similitude of something yet to come to Israel that will be alluded to later.

Down through the history of ancient Israel we see the servants of God showing their devotion to the Lord by offering burnt sacrifices. With the crucifixion of the First-born and Only Begotten of the Father, the shedding of blood and burnt offerings was fulfilled. As the Nephites huddled in darkness on the American continent following the death of Christ, they heard the voice of Alpha and Omega declaring the fulfillment of the law. They were instructed to cease their ancient practice of sacrificing the firstlings of the flocks. The Son of God had been offered as a sacrifice for all mankind. They were commanded instead to "offer for a sacrifice unto [him] a broken heart and a contrite spirit." (3 Ne. 9:20.) In the latter days the Lord has reiterated this commandment, saying: "Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. . . . on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High. . . ." (D&C 59:8, 12.)

If we place the same importance on this commandment given to the Nephites, and to us, as the ancients did to their burnt sacrifices, many of us need to give thought to whether we offer an acceptable sacrifice to the Lord. Perhaps we, like Cain, are offering a convenient offering or one contrary to what God has commanded instead of studying to know how we can fulfill God's requirements. What does it mean to go to the house of prayer on the Lord's day and offer oblations and sacraments to the Most High?

According to Elder Bruce R. McConkie: "A *sacrament* is a spiritual covenant between God and man." He says, "In the highest spiritual sense, the offering of an oblation consists in giving full devotion to the Lord, of offering him a broken heart and a contrite spirit." (*Mormon Doctrine* [Bookcraft, 1966], pp. 662, 541-42.) In the fifty-ninth section of the Doctrine and Covenants, then, the Lord is giving us instructions as to when and where we are to offer this special sacrifice. Although our offerings are acceptable on all days, on the Lord's day we are especially commanded to go to sacrament meeting and offer our sacrifice. We come to renew our covenants (offer our sacraments) and to offer a sacrifice of a broken heart and a contrite spirit (an oblation). If we listen to the sacramental prayers and add our amen, we renew our covenants with God. If we do this with reverence and real intent, we prepare ourselves to offer a sacrifice. Then during the latter part of the sacrament meeting, if the speaker and listener are endowed with the Holy Spirit, we are edified concerning the greatness and mercy of God, of the hope we have in Christ, and of the need we all have to repent of our transgressions. This blessed awareness can bring a godly sorrow, a broken heartedness, a feeling of contrition,

. . . we graduate to the
level of offering
the greater spiritual
sacrifice of a broken
heart. . . .

a meekness and lowliness of heart.

If this feeling is truly godly sorrow, our offering is surely acceptable before the Lord. It is

different from anything-of worldly value, such as money or the firstlings of our flocks.

It would seem that the Lord has brought his children a long way, gradually leading them from offering a tangible thing, such as a lamb or a bullock, to offering a thing as intangible as an attitude or a state

of mind. This is a different concept of sacrifice. It reaches into the inner man. There can be no deceptive giving for others to see, because no one can perceive this gift or sacrifice except God or those blessed with his gift of discernment.

When one contemplates the difficulty of making such an offering,

he may wonder how he can ever offer the acceptable sacrifice. It takes a certain degree of courage and restraint to give tithes, fast offerings, and other material offerings to the Lord or to go without desired luxuries, but this can be done more easily than giving one's heart in a condition that is sorrow-

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ing unto repentance and a spirit that is contrite unto true devotion. How can we keep this commandment?

The answer, typical of the Lord's way, is a simple one. First, it is necessary to read the scriptures to gain a background of knowledge about God. Such study draws us to God and gives us the motivation and desire to keep his commandments.

To illustrate, let me refer to my own childhood experience. I recall that as I began to read the stories of the prophets of God, I was impressed by the great personal strength of such men as Abraham, Joseph, Moses, and Nephi. Reading how they were able to talk with God and find favor with him seemed to open a window in my soul that had been closed by the veil of forgetfulness. My spirit yearned to return to the association it had once known with God. In my early teens, as doubts began to come to my mind about the gospel, I turned to the Book of Mormon with a prayer to know if it was a true book of scripture. As I read of the account of Nephi and his brothers, I was deeply impressed. The Holy Spirit bore witness in a marvelous way that the book I read was divinely revealed. From that day my desire to serve God was strengthened.

Second, we must prepare ourselves before offering a sacrifice of a broken heart and a contrite spirit. Ancient Israel selected the fat of their flocks, the lambs without blemish. It was unthinkable to sacrifice things unclean or improper. Likewise, we need to present an offering without blemish. Although we cannot hope to be perfect, we can become truly penitent. This must be real, not a sham or pretense. By faith, repentance, and baptism, we may receive the remission of our sins

through the grace of Christ. The need for this process is a continuing thing in our lives. As we continue to repent of our sins and gain a remission of them, there comes a condition of meekness and lowliness of heart. (See Moro. 8:24-26.) In this condition we are ready to offer our sacrifice to the Lord. We perceive the mercy and love of God. Our hearts are broken simultaneously with sorrow and joy—sorrow for our unworthy sins and joy for our salvation bought by the pain and suffering of our Lord. In this condition our spirit is contrite, penitent without blemish.

With some, this experience may be secret, a very personal communion with God. Others may give expression to their experience as it happens to them in fast and testimony meeting, with those listening sharing in their experience. But in either case there is an analogy with the story of Elijah. Fire came down from heaven to acknowledge a valid offering. Jesus promised the Nephites, "And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost." (3 Ne. 9:20.)

What strength we would have if we were to offer this sacrifice frequently on the Lord's day and in his house of prayer as he has commanded!

Is it not reasonable to say that in the history of Israel we have a prototype of what needs to happen in the lives of all of us? Israel had the law to bring her to Christ. Israel began with a material sacrifice and will ultimately be brought to offer a spiritual sacrifice. There is surely a need for material sacrifice in our lives, but unless we graduate to the level of offering the greater spiritual sacrifice of a broken heart and a contrite spirit, we fail to achieve one of the real purposes of this life. ○

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The Church Moves On

June 1970

25 YWMIA Camp Day at the Salt Palace was among the pre-June Conference events. At the Master M Man-Golden Gleaner banquet at the Salt Palace, Tatsui Sato, the first Japanese convert following World War II, and Lillian Hamilton Ferguson, Salt Lake Temple ordinance worker, were given honorary Master M Man and Golden Gleaner awards.

26 In perfect June weather, the 71st annual conference of the Young Men's and Young Women's Mutual Improvement Associations began this morning with the traditional early morning reception on Temple Square, followed by general sessions of the conference in the Salt Lake Tabernacle. Programs leading to greater adult participation in the MIA were announced, as well as a girls' individualized goal-setting program. A training course in sports officiating for women was also introduced, as was a family camping program.

Drama and music festivals were presented this evening on the campus of the University of Utah. Some 4,000 youthful singers participated in the music festival, "Make a Joyful Sound." "Drama at its Best"—roadshows, a three-act play, and readers' theater—occupied three stages.

Mrs. LaVern W. Parnley, general president of the Primary Association, was named Woman of the Year by the La Sertoma International.

27 The First Presidency announced the appointments of two additional mission presidents for newly created missions. George M. Baker of Walnut Creek, California, will preside over the Pennsylvania Mission. Louis W. Lattimer of Northridge, California, will preside over the Ecuador Mission.

The day was filled with YMMIA and YWMIA departmental sessions in many places in Salt Lake City, with the music and drama festivals again in the evening.

Success

By Jim Dinwoody

*Success is not powers,
Nor gold-gilded towers,
Nor servants, nor diamonds, nor furs.*

*Success is when you
Become one of the few,
To master yourself in whatever you do.*

*And success is in giving,
And in Christ-like becoming:
Success is not having, but being!*

28 June Conference was concluded with a meeting in the Salt Lake Tabernacle, under the direction of the First Presidency.

July 1970

1 *Promised Valley*, musical drama depicting the arrival of the Mormon pioneers in Salt Lake Valley, began its fourth season in the open-air Temple View Theatre on North Main Street facing the Salt Lake Temple. It will be performed nightly except Sundays through July and August.

7 The annual all-Church tennis tournament began in Salt Lake City today and will run through July 11.

11 A new general Church Boy Scout Committee was announced, with Presiding Bishop John H. Vandenberg as chairman; Bishop Robert L. Simpson and Bishop Victor L. Brown as vice-chairmen; YMMIA General Superintendent W. Jay Eldredge, Jr., Assistant Superintendents George R. Hill and George I. Cannon, and Primary General President LaVern W. Parmley, members; Folkman D. Brown, secretary; and Charles E. Mitchener, Jr., assistant secretary. The committee will function under the direction of the First Presidency, the Council of the Twelve, and the Correlation Executive Committee. Three members of the Council of the Twelve will be advisers: Elder Richard L. Evans, Elder Gordon B. Hinckley, and Elder Thomas S. Monson.

The appointments of Larry W. Bastian, James D. Maher, and Alva D. Greene to the general board of the YMMIA were announced.

The appointments of Mary Smith Bankhead, Fulvia Dixon, Carmen Merrill Dibble, Lanore Dorton Espenschied, Ann Fugal Bailey, Marjorie Castleton Kjar, Ruth Horne Lundgren, and Dwan Louise Jacobsen Young to the general board of the Primary Association were announced.

12 The Salt Lake Tabernacle Choir presented its traditional Sunday radio broadcast and a concert from Columbia, South Carolina, as part of that state's 300th anniversary of its founding.

18 Announcement was made of the appointment of Dr. James O. Mason as Church Commissioner of Health Services, a new post, and the consolidation of all Church hospitals under a single board of trustees.

19 This Sabbath was the 94th birthday of President Joseph Fielding Smith.

Yesterday there was the traditional family gathering in his honor in a Salt Lake City park. Tomorrow there will be a banquet. KSL-TV presented a half-hour tribute, *A Man of Principle*, this afternoon; it was also broadcast by KSL Radio this evening.

21 More than one hundred floats and five thousand youngsters participated in the annual children's parade co-sponsored by the Primary Association and the Salt Lake County Recreation Department, as the Days of '47 celebration in Salt Lake City got underway.

The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 7, 1970. ©1970.

Your face . . .

By Richard L. Evans

God has given you one face," said Shakespeare, "and you make yourselves another."¹ "A face isn't just features and skin—it's a soul, a mind, a heart put into form."² Beauty is not only a matter of measurement and dimension, but also a radiance that shines from inside. Peace and happiness, trouble and sorrow are reflected in a face. "Make us see what we are," wrote Celia Cole. "Take off the veils from our eyes, faces, hearts, minds, souls . . . veils of insincerity, selfishness, . . . ignorance, envy. . . . Let us be aware of the curious combination that makes a face beautiful or [merely] pretty or austere—the . . . hard look . . . the soft loveliness . . . or the face growing puffy and losing its light . . . because [of] self-indulgence or the face becoming tight and mean. Faces can be so hampered by their owners! . . . And looking out through them . . . is you."² A photographer trying to capture a character said, "It isn't just the form of your face. What we need is a picture of your personality—the inward interest—the light that looks out." This is one difference between a plain, flat photo and a portrait that looks alive. Aside from form and feature, a face can be beautiful, warm, sincere, appealing, as it reflects goodness, peace, character, kindness, and a quiet conscience—or by contrast a face may be used as a mask to conceal a troubled interior or an unwholesome intent. Like the boy in Hawthorne's "Great Stone Face," we tend to become as we live, to look as we live, to look like what we look at, like what we seek or accept. We tend to become like our thoughts, our hearts, our inner ideals. The faces of children reflect this in their honest innocence. Oh, let us help them hold to it by keeping the surroundings in which they live their lives physically and morally clean. "God has given you one face, and you make yourselves another."

¹William Shakespeare, *Hamlet*, Act 3, sc. 1

²Celia C. Cole, "Take Away the Dimness," *Delineator*, December 1932.

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Bufs and Rebufs

Mental Health

I appreciate the article "Our Religion and Mental Health" [June]. It seemed to me that the article is lacking in one area: the consideration of mental illness based on genetic or chemical difficulties of one's nervous system. One paragraph quoted within the article is very important (page 8): "But what is here generally overlooked, it seems, is that recovery (constructive change, redemption) is most assuredly attained, not by helping a person reject and rise above his sins, but by helping him accept them. This is the paradox which we have not at all understood and which is the very crux of the problem."

I am 53 years old now and have suffered most of my life with serious mental illness. The first time I was hospitalized, in 1951, I fell into the hands of a Mormon resident at the Nebraska Psychiatric Institute. Thank heaven for this! So many psychiatrists are not really interested in religion. The suffering of mental illness is the most painful of all difficulties, and only those who have been through it can understand.

Please print more of these articles for public understanding. Most Latter-day Saints whom I know have no concept of mental illness or mental health.

NAOMI F. HUMANN
OMAHA, NEBRASKA

The Unidentified

I just received my July issue, and while thumbing through it I stopped on pages 33, 34, and 35 and examined the article "The Battle With Yourself." The young man photographed as a young sheepherder looks like my younger brother, Vaughan Dunsdon Pack, of Alpine, Utah. Is it so?

MRS. DAVID E. COTTLE
BRIGHAM CITY, UTAH

It is so. Also overlooked was credit to Eldon Linschoten, the photographer.

On Improvements

Some of your recent fiction has provoked a feeling of challenge, of writing done well and realistically, of people who have problems and yet who find the spiritual heart of the gospel. Best wishes in this continued work. It is always a pleasure to read Dr. Hugh Nibley, and I like the new "Research & Review."

ROBERT J. CHRISTENSEN
TAIPEI, TAIWAN

The Seventies Hall

In reading the article on Nauvoo [July], I read the report of the plans to rebuild the Seventies Hall. I have a receipt for one share issued to my grandfather when the hall was built. It reads: "Nauvoo, January 1845. This is to certify that Alexander Wright is entitled to one share \$5.00 of the capital stock of the Seventies Hall. Transferable by endorsement. John D. Lee, Sec., Joseph Young, President."

WALTER E. WRIGHT
DELTA, UTAH

The Glory of Hebrew

How many times has someone triumphantly indicated a passage of scripture to you as though it cleared the air or settled a point of controversy, only for you to find that you failed to understand certain key words? Brother Truman G. Madsen's "The Glory of Hebrew" in the July issue helps us all overcome this sort of problem. Could we have more articles of this sort?

PHILIP E. LUFT
MISSOULA, MONTANA

Daughters of God

In your department "Research & Review" I hope that you can someday review the subject of what are the blessings and responsibilities of being a daughter of God. Usually, whenever this is mentioned, only motherhood is recognized. But women go into the world as missionaries to teach the gospel, and they teach in Primary, Sunday School, MIA, and Relief Society. These women are single, married, widowed, divorced, or waiting for a husband to return from military duty. They serve the Church as nurses, teachers, typists, clerks, and so forth, depending upon their professional attainments and training. The idea that women can serve God *only* in their homes as mothers needs to be broadened to face reality.

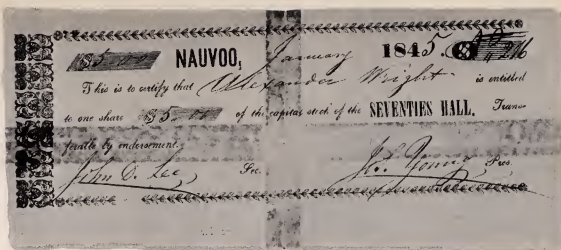
RHODA THURSTON
HYDE PARK, UTAH

The Hair of John

I was pleased to see in the June issue the painting of John the Baptist, and I was pleased with the fact that John the Baptist is not depicted with long flowing hair "hippie style." We are told in First Corinthians 11:14-16: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God."

It is true that we don't know the exact hair styles of the apostles, and if such counsel as this was given by Paul, we have as much reason to think they wore their hair cut as we have to think that they wore it long. I am glad that for once we have forgotten the long flowing hair style as the only style of the past.

B. J. COOMBS
LETHBRIDGE, CANADA



The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System June 28, 1970. ©1970.

When is youth? Who is youth?

By Richard L. Evans

So much is said concerning the problems of youth; the education, the attitudes, and actions; the rights and responsibilities; the privileges and possibilities of youth—from all of which come these two questions: When is youth? Who is youth? Youth is a time we move through swiftly. It isn't a stopping place for any of us. If we are now young, whatever we expect of youth or demand for youth—it will soon apply to others and not to us. Youth doesn't last very long—no more than any other age—and it should neither be an overprivileged nor an underprivileged segment of society, because at some time it is all of us, as other ages are. And you who are young, however young you are: it won't be long before you are "older." And those who follow will ask you what you have done with your life, as you ask this now of others. Remember, time is crowding you, *right now*—pushing you through your teens to your twenties, and then your thirties and forties, and so on, sooner than you suppose. The days slip by quite suddenly, as some of us can testify. And almost before you know it, you will be "those who are older." And how will you look and feel, as you reach the other end—quite suddenly, quite soon? Youth isn't the permanent property of anyone. It is a corridor we pass through, without lingering very long. There is no stopping place for any of us. And all of us, young or old, should respect each other, at all ages, for our strength is not in a society of segments, but in making the most of the whole length of life. Who is youth? When is youth? Well, it's forever—but not for any of us always. It isn't a clique or club in which we can claim perpetual place. It's a time of life we all go through—which for each one doesn't last very long—a time for learning, for clean living, for responsible action and a record of honor, with self-respect, respect for all others, respect for law, respect for life, with appreciation for the past, for the present, and with preparation and faith for the future. Oh, beloved young friends: Remember, life is forever—but youth doesn't last very long. Live to make memories that will bless the *whole* length of your life.

Tremendous Trifles

By Dr. Harold Glen Clark

● Like most of you, I clearly remember following the flight of three young men half a million miles through space to and from the moon. We saw two of them walk on the surface of the moon and all three return to the earth to tell their story.

I came away from that experience proud that we had learned so much. In attitude, I was worshipful of Apollo 11 and all that our brains and fingers had created. But the lesson I appreciate most is the place of the little things that made possible such a successful flight. I was reminded of it when President Nixon shook hands with various crew members on the battleship *Hornet*, for they were part of the thousands who performed the little supporting tasks. I was pleased when the news media went back in history to give credit to those who worked with the elementary ideas about rocket propulsion and who had died without fulfillment. I was glad that in that moment of triumph, someone thought of offering publicly a prayer of thanks to God for our blessings.

All of these little things I call tremendous trifles—trifles because they seem small compared to the actual feat of landing on the moon; tremendous because the small tasks, faithfully performed, are the seeds of greatness

and achievement. There is something powerful about simple, yet strategic little principles and tasks—one piled on top of another so faithfully that we can end up on the moon. We were reminded of this when the Apollo 13 mission nearly ended in tragedy after an explosion, caused by a small mechanical trifle, became tremendous in influence and forced the cancellation of the third moon landing. Greatness is too often equated with hugeness. Nations that have the most missiles are believed by some to be the greatest. Many people rely on volume or impressive size for safety, security, and happiness. Thus blinded and confused as to what real security and happiness is, we sometimes bypass the little steps, the very ones that may take one to greatness.

Stories in the scriptures reveal how the human error of under-rating the little things is repeated many times. Naaman, mighty captain of the hosts of the king of Assyria and a man of great valor, was stricken with leprosy. Learning of the prophet Elisha, he sped to his house in his chariot.

Naaman was told that if he would wash in the Jordan seven times, he would be clean. He reacted much as we might have reacted 50 years ago had someone told us that by following the simple rules of mathematics, rocket propulsion, and a dozen other little laws, we could go to the moon and back. Insulted, he turned back to Syria, all the time muttering his concept of what a prophet should do. "I thought," he said, "He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

"Are not Abana and Pharpar, rivers of Samascus, better than all the waters of Israel? May I not

Dr. Harold Glen Clark, patriarch of the BYU 10th Stake, is dean of the Division of Continuing Education at Brigham Young University.

wash in them, and be clean? . . ."

But servants who were listening spoke to him great truth. "My father," they said, "if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

Then Naaman went down "and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean." (See 2 Kings 5:1-14.)

The Lord's way is often the way of tremendous trifles: a trifle because it seems so simple and so small; tremendous because the end is a great triumph. The process of getting into heaven is filled with little deeds, for in great matters, men often show themselves as they wish to be seen, but in small matters they show themselves as they really are.

In little, unpretentious experiences, the set of the soul comes to the forefront. ". . . thou hast been faithful over a few things, I will make you ruler over many things," Jesus said. (Matt. 25:21.) Again, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) With these words Jesus laid down the principle and revealed the power of unpretentious acts performed well on our own street, in our own work-a-day world, in our own little corner of life.

But the story of Naaman is not finished. Being healed, Naaman offered gifts but Elisha declined. A servant of Elisha's named Gehazi overheard the conversation, and the information became a tremendous trifle to him, to his detriment. He ran and caught up with Naaman and said that Elisha had asked him to say there were two sons of the prophets who could use a talent of silver and

two changes of garments.

When Elisha heard of this, he reprimanded Gehazi, saying that it was not the time nor the occasion to receive money and garments and that the leprosy of Naaman would come upon him. And then this story of tremendous trifles concludes with this terse line: "And he [the servant] went out from his presence a leper as white as snow." (See 2 Kings 5:15-27.)

Thus was enunciated the truth that little things are the way to great happiness.

When we note "small" things, we are not identifying the little things that clutter up and becloud the important. This was made clear by Jesus when he was a guest in the house of Mary and Martha. Jesus said to Martha: "... thou art careful and troubled about many things, but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:41-42.) In these words, Jesus made the point that many little things are important, such as the serving of food, but to be encumbered by them is not desirable. To stop and listen for a few moments while the Son of God is speaking as your guest is the better part of wisdom.

One who disdains tremendous trifles may not participate in prayer, family home evening, and attending church, saying that they are such little things. He may pick up loose language and even excuse himself in violating the commandments. The spirit of little things is the spirit of the strong, because one faces things as they are as a basis of moving toward where they can and should be. I feel ten feet tall when my own son or daughter says, "It's a great family we belong to, dad. I'm glad I'm a member." Why do I feel taller? Because this little comment from a child is likely to

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be sincere. Our children, of all people, know our weaknesses; and because they know our deficiencies but accept us for good despite them, strength is added to our sinews. There is something strong, good, and eternal in this kind of small-scale achievement on the part of both parent and child.

In the family, God ordained many little things for us to do. These are at the very core of family living. Performing the little tasks well and loving to do them will bring us our inheritance, the greatest blessings both here and in the world to come. These blessings come from tremendous trifles—trifles because they are little, daily experiences, and tremendous because they have the potential to take us and our children to the celestial kingdom, if we magnify them.

I have asked my married children what things they remember most about their home life. They never mention those moments when I lectured or gave them profound advice, but they do recall the day their mother left her important sewing and, with the wind blowing in her hair, helped them to fly a kite. They remember how we all laughed when the string broke, as the kite went up into the sky.

What do we want most in our homes? Doesn't it always center around tremendous trifles? It is while engaged in little things that we give of our true selves. Trifles these moments may be, but with such trifles we mold and create soul and character. ○

A Short Prayer

By Dennis Drake

*Father, help me to be
All that I would expect of me
If I were thee.*

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FAMILY DECISION MAKING

By Dr. Melvin J. Stanford
Part II. Analysis for Larger Decisions



Illustrated by Dick Brown



• In family living many little decisions have to be made from day to day about routine family activities. Last month we saw how the guidelines of goals and alternatives can be used to identify a range of mutually acceptable alternative choices that will help make it possible for daily routine decisions to be made to the satisfaction of all family members.

At times every family also faces larger decisions that require more careful study, because after such decisions are made they are not easily changed, and they have a deeper, longer effect on the family's future. The guidelines of goals and alternatives can also be helpful in making these larger decisions. Family goals should be carefully thought out, and as many feasible alternatives as possible should be identified, whether decisions are large or small. But instead of agreeing on a range of acceptable alternatives for future reference, as in the case of daily routine decisions,

for the larger decisions each alternative needs to be evaluated in terms of its advantages and disadvantages with respect to the family objectives. Then those alternatives can be compared in some systematic way to see which one offers the best course of action at that time.

Three simple ways by which alternatives can be evaluated and compared are (1) the way an alternative meets each objective as favorable (+), neutral (0), or unfavorable (-); (2) assigning numbers to each goal-related factor of an alternative (the better the advantage, the higher the number); and (3) ranking each goal-related factor in terms of which alternatives give the best advantage for that factor.

These simple techniques can be illustrated by a decision recently made by Arnold and Kathleen Henderson. The Hendersons had grown up in the East, but after being graduated from college,

Arnold accepted a technical job on the west coast. After living in a suburb of a large city for several years, they began to adjust to the surroundings and ways of life that were different in some respects from where they had grown up. Kathleen learned to like many things about the area, despite occasional pangs of homesickness. Arnold became deeply involved in his work, although he did not seem entirely satisfied with it.

One day Arnold got an unexpected telephone call from an old friend in the East, offering him a position there. After a long conversation, Arnold was visibly excited as he hung up the telephone. "Kathy, that was Norm Williams, and he wants me to come to work in his company near Boston."

"Oh, that would be wonderful!" Kathleen beamed. "We could be near our parents and so many old friends."

"Yes," said Arnold, "and he said that the salary would be about ten

percent more than I am getting now, and the work would be about the same."

Kathleen said, "You surely are worth the increased salary . . . but," she thoughtfully added, "do you want to stay in the same kind of work? Sometimes you don't seem too happy with what you have been doing here."

"That's true," replied Arnold, "but I think I would like it there, even though it is a smaller company."

After considerable discussion, the Hendersons agreed to think and fast and pray about the matter for several days.

At breakfast on Saturday, Arnold said, "As much as I am inclined to accept Norm's offer, I just keep thinking that if we are going to move at all, we should at least have some alternatives to consider."

"That makes sense," replied Kathleen. "Do you know of any alternatives besides staying here or going east?"

"Yes, I learned of one at the office yesterday. A company in the Midwest wants someone with my technical background for their sales organization. I found out about it from one of their factory representatives who came to see us on an engineering problem."

Kathleen gave him a mock frown.

"Who would want to live in the Midwest? If we move at all, why not to Massachusetts?" There was a moment's silence before she added, "You have wanted to try technical selling, haven't you?"

"Yes, I have," said Arnold, "and I feel that maybe a job like that could be a better job for me now, although I can't exactly explain why I feel that way. It seems awfully important to me to be doing something in which I can make the best professional contribution to my work, and some sales experience wouldn't hurt me for future progress in my field, even if I didn't stay in it. But how do we weigh all these factors and compare them? Isn't there some way we can organize our thoughts and feelings?"

"We ought to try," Kathleen agreed. "Could we start with a list of the things we think are important in deciding a question like this, and then see how each item on the list relates to the different jobs you are considering?"

"Good idea," said Arnold, "and maybe I can figure out a way to put some numbers on them for comparison."

After a lot of pencil and paper work, which lasted nearly all morning, Arnold and Kathleen had a chart that looked like this:

Factor	Stay in			East Coast			Midwest		
	Present	Job		A	B	C	A	B	C
Kind of Work	0	2	1	0	3	2	+	5	3
Company to Work With	+	4	1	+	4	3	+	4	2
Future Opportunity	0	2	2	-	1	1	+	5	3
Salary	0	3	1	+	5	3	0	4	2
Location	0	2	2	+	5	3	-	1	1
People to Work With	+	4	1	+	4	3	+	4	2
Flexibility for Future Decisions	0	2	2	0	2	1	+	5	3
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On the left hand side are listed seven factors that the Hendersons both felt were important to them with respect to Arnold's employment; that is, their most important employment goals were for Arnold

It is important
that we attempt to
organize our
thinking—and
this technique
is very helpful

to be doing work he liked and was good at, in a sound and progressive company, with good future opportunity and a good salary. They included in these goals a desire for flexibility to make future decisions for change should the present choice later prove to be disappointing.

Across the top are listed the three alternatives, under each of which are three columns. Column A has a plus if the factor is an advantage under that alternative, a minus if a disadvantage, and zero if neither. Column B has a number for the relative advantage of the alternative, from 1 to 5, with the higher number representing the better the advantage for that factor. In Column C, each factor is related as to which alternative is the best choice for that single factor; for example, for the kind of work, they thought that Midwest was best (3), east coast was next (2), and present job last (1). Arnold and Kathleen discussed each of these until they agreed on the numbers to assign.

Each column is totaled, and for Column A the most pluses and fewest minuses is most favorable, while for columns B and C the highest number indicates the most favorable alternative.

What did the Hendersons do with this chart once they had prepared it? Did the chart make the decision for them? No, it did not. But it did help in two useful ways. First, it required them to list the goals they thought most important about a job and to organize and evaluate those goals. In this way no important point was overlooked. Second, the chart favored the Midwest position, although east coast was very close. This result challenged their initial preference for moving to the east coast and reinforced Arnold's feeling (which Kathleen realized she shared) that his sense of accomplishment in his work was perhaps even more important.

A few days later Kathleen and Arnold decided to take the job in the Midwest (an alternative that had not even been recognized when the eastern offer first came). Their decision was based mainly on prayer and the way they felt about it. But the chart they prepared helped them to organize their thinking. They did the best they could and then trusted in the Lord.

It is not important that everyone use a chart, such as the Hendersons did, to help make a big decision. But it is important that we do not expect the Lord to make our decisions for us, especially if we make no attempt to organize our own thinking. And, by whatever means employed, the guidelines of goals and alternatives will help us to organize our thinking. Thus, if we do our part the Lord will do his, and we can make the important decisions with confidence that the result will turn out to be a wise choice. ○



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Of Running as Fast as You Can and Staying in the Same Place

By Dr. Elliott Landau

Improvement Era Contributing Editor

● When, in 1877, the First Presidency admonished parents to take time out each day to gather their families together for "association and instruction" and then again in April of 1915 when they introduced the "new" home evening program, and still later, in January 1965, the family home evening, the Church reinforced its unique belief in the family as an eternal entity.

The twentieth century has witnessed what appears to be a steadily eroding quality of family life, and the Church has, in its own unique way, called upon its membership to strengthen family relationships. A few years prior to his death, President David O. McKay said, "No other success can compensate for failure in the home."

Even among Church membership the growing fear of family disunity, of youth breaking with the faith has pervaded the consciousness of many. The purpose of this article is to examine one bit of research data relevant to the crucial matter of discerning the present status of the family home evening as it relates to those of us who, raising families and contemplating the pace and magnitude of worldwide familial disorganization, desire to establish stronger interfamily ties.

A recent master's thesis by Arthur Don Crane* surveyed 250 ninth

*Arthur Don Crane, *Communication Patterns and Other Variables Within the LDS Family Which Influence the Development of the Family Home Evening Program*, Master's Thesis, Utah State University, 1969.

through twelfth grade students attending a seminary in a rural to semi-urban Utah environment. While it would be difficult to generalize from the data of this small sample, it seems reasonable to assume that these students and their families represent an orthodox church membership that could as well have been found in 250 randomly selected seminary students in an urban environment. The results of Crane's study are somewhat startling in certain respects and encouraging in others.

Of particular interest to readers is that part of the study which correlated the attraction of family home evening to the degree of family communication in evidence in the family. A three-part

questionnaire tried to determine the student's opinion of patterns of communication that exist in his family in relation to himself. Thus, such questions were asked as: (a) I confide my problems to my parents—Always, Usually, Seldom, Occasionally, Never. (b) Do your parents willingly change their minds if you present a logical idea to something they disagree with?—Always, Usually, Seldom, Occasionally, Never. The second set of questions was designed to discover those with whom the student did confide. A third set of questions attempted to discover how the student felt his family worked out its problems, and thus questions such as these were asked: (a) Do you feel that members of your family are treated equally in decision making?—Yes or No. (b) Do your parents go to ball games, plays or meetings when you have a part on the program?—Yes or No.

Despite the rather clear weaknesses of the latter two sets of questions—for example, it is difficult to see how (b) above, relates to the heading of "How the family works out its problems"—Crane was able to develop a rather rickety communication scale, yet one that for all of its weaknesses still proves to have some diagnostic value.

The clearest finding seems to be that in the families where patterns of communication were rated highest, the family home evening was held most frequently. While it might be pleasant and uplifting to postulate a cause and effect relationship, i.e., that family home evening causes better family communication, one cannot from these data make that assumption. However, in the absence of contrary findings I believe one can infer that home evening activity very likely promotes better family communication by the very nature of the activity. It is one of the surest ways toward building this family unit which has all of us running as fast as we can to just stay in the same place.

Crane's study, interestingly enough, has its largest percentages of responses in the "no response" category. Thus, when he asked for the things students liked about family home evening programs, 46 percent did not answer the question, 18 percent liked the refreshments and the games, 18 percent liked getting together and visiting. The other percentages are minimal and not recorded in this article. Student dislikes about family home evening were: 15 percent disliked the lessons, 11 percent disliked the time it took, 10 percent disliked the interruption, and 58 percent did not respond at all. It seems reasonable to assume that "no re-

sponse" answers could be construed as negative reactions.

Based upon these statistics, each parent should follow the suggestion of the family home evening committee and have each family do their own home evening analysis and adjust their program to the needs of the family. Getting together for such an evening is a commandment from the First Presidency and a vital ingredient in family solidarity in these latter days, where all around the Saints there is evidence of progressive family decay. But above all, the association of the family in a joyful way should be our first consideration. To feel obliged to teach a religious "lesson" need not force families into formal instruction at the peril of losing the delight of family togetherness. In this atmosphere of conviviality, the teaching of gospel principles will more easily become part and parcel of the evening. Brother Crane's study points up that those parts of family home evening programs that were social were liked most and were thus more conducive to family interaction.

If your family is among the 20 percent who, it was discovered, started and then dropped the family home evening program, you need to resolve to obey the commandments by examining your family home evening practices and then rededicating yourself to reconstructing that evening's activity. Whenever I personally (and what convert hasn't) have questions with aspects of the gospel, I remind myself of two things: first, that "the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them" (1 Ne. 3:7), and second, that there isn't anything the Church asks us to do that we'd be better off not doing. Further, it has been our continual family experience that the very problems that have confronted and confounded us have appeared in a family home evening lesson.

The pace of modern life is dizzying. Perhaps for the Saints it is even more frenetic, when we add to our usual round of normal affairs the variety of church assignments we have. To feel that we as parents are running as fast as we can and staying in the same place is not unusual. But for those who hold regular family home evening programs, there is the great promise that at least once each week we can catch our breath and thank the Lord that we are in the same place, not because we were running so fast, but because we love our family enough to be there. ○

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North Haven village, North Haven island



A sailboat against a North Haven setting



Small islands dot eastern coast of North Haven



Baptist chapel where W. Woodruff preached



Schoolhouse where Elder Woodruff preached



Rockland harbor in Penobscot Bay
Schoolhouse used by Wilford Woodruff

Wilford Woodruff's Mission to MAINE

By Donald Q. Cannon

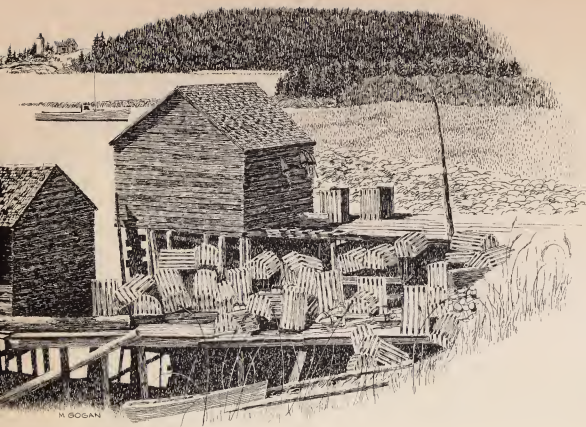
● "Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews." (D&C 133:8.)

As he departed for his first mission to the Fox Islands, off the coast of Maine, Wilford Woodruff was aware that he was the first elder in this dispensation to preach the gospel on the islands of the sea. Describing his arrival on North Fox Island, he recorded this statement in his journal:

"This was the first time that I, or any other Elder of Church of Jesus Christ of Latter Day Saints had (to my knowledge) attempted

Illustrated by Merrill Gogan





to preach the fulness of the gospel and the Book of Mormon to the inhabitants of any island of the sea."¹

Later, as he and his companion performed the first baptisms on the Fox Islands, he wrote in his journal that these were the first baptisms performed in this dispensation on an island of the sea by those possessing the proper authority.² One day he and his companion, Elder Jonathan H. Hale, climbed to the summit of a high granite cliff on South Fox Island for prayer and supplication. While thus engaged in offering prayers of thanksgiving to the Lord, Elder Woodruff realized that he and his companion were fulfilling the prophecy of the ancient prophet Jeremiah, who foretold that God would send forth hunters and fishers to gather Israel. (Jer. 16:16.) As he wrote in his journal:

"We were, indeed, upon an island of the sea, standing upon a rock where we could survey the gallant ships, and also the islands which were as full of rocks, ledges, and caves as any part of the earth. And what had brought us here? To search out the blood of Ephraim, the honest and meek of the earth, and gather them from these islands,

rocks, holes and caves of the earth unto Zion . . . and we rejoiced that we were upon the islands of the sea searching out the blood of Israel."³

The importance of this mission is reflected in the strong desire Elder Woodruff had to leave his home and undertake the mission. Although newly married, he felt compelled to leave his wife in Kirtland, Ohio, and to journey to the Fox Islands, situated east of the Maine coast, a region with which he was not familiar. As he said, "I made my feelings known to the Apostles, and they advised me to go."⁴

Just one month and one day after he married Phoebe Whitmore Carter, he departed for his mission, leaving Kirtland in the company of Elder Jonathan H. Hale. En route to Maine, they traveled through Canada, New York, Connecticut, Massachusetts, and New Hampshire. While in New York, they met briefly with Elders Heber C. Kimball and Orson Hyde of the Council of the Twelve, who had been called on a mission to England. Elder Woodruff took the opportunity to visit with several members of his family, including his father, Aphek Woodruff, in

Connecticut. While there they were joined by Phoebe Woodruff, who then accompanied the two elders as far as the home of her father, Ezra Carter, in Scarborough, Maine.⁵

After a ten-day visit, Elder Woodruff bade his wife and her family farewell, and he and Elder Hale continued on their journey to the Fox Islands. After walking ten miles to Portland, they took a steamer to Owl's Head, where they boarded a sloop that carried them to North Fox Island. Elder Woodruff was deeply impressed with the rugged beauty of the Maine coast, especially Penobscot Bay and the Fox Islands. He carefully recorded his observations of the natural beauty, as well as other significant features of the islands:

"North Fox Island is nine miles long by two miles in width, and has a population of eight hundred. They have a post office, one store, a Baptist church and a meeting-house, four schoolhouses, and a tide grist mill. . . . The products are wheat, barley, oats, potatoes,

Donald Q. Cannon, bishop of the Portland (Maine) Ward, is assistant professor of history at the University of Maine.

and grass. The principal timber consists of fir, spruce, hemlock and birch. Raspberries and gooseberries grow in great abundance, and some upland cranberries are raised. The principal stock are sheep.

"South Fox Island comes as near being without definite form as any spot on earth I ever saw. . . . It is about ten miles in length and five

"Early residents still vividly remember tales of the Mormon Elder who converted many islanders"

in width, and is a mass of rocks, formed into shelves, hills and valleys, and cut up into necks and points to make room for the coves and harbors that run into the island. The population is one thousand. The inhabitants get their living entirely by fishing. . . . Upon this island there are two stores, three tide mills, six schoolhouses, and a small branch of the Methodist Church presided over by a Priest. What timber there is upon this island, such as pine, fir spruce, hemlock, and birch, and likewise whortleberries, raspberries and gooseberries, grow mostly out of the cracks in the rocks."⁹

The two Mormon elders arrived on North Fox Island at two o'clock on Sunday morning, August 20, 1837. Cropping through the darkness, they stumbled over rocks and trees until they came upon a house. When they knocked on the door, a woman came to the window and asked who they were. Elder Woodruff informed her that they were two strangers who needed lodging for the night. Being unafraid, she unlocked the door and gave them

a bed and breakfast. When asked what she charged, she answered that they were her guests and did not need to pay her.⁷

Having learned that there was a Baptist meetinghouse on the island, they walked the five miles to the building. When a deacon came to greet them, they asked him to tell the minister that they were two servants of God and had a message to deliver to the people. Much to their surprise the minister invited them to join him at the pulpit, and after he had delivered his sermon, he asked Elder Woodruff what he desired. In this manner a special meeting was arranged for five o'clock in the evening.⁸

Being curious about the two strangers, most of the congregation returned to hear their message at the appointed hour. Elder Woodruff arose and spoke for one hour, using Galatians 1:8-9 as his text. He spoke with power and conviction and told those assembled that the Lord had raised up a prophet and organized his Church anew, as in the days of Christ. Elder Hale followed Brother Woodruff at the pulpit and gave his testimony concerning Joseph Smith and the Book of Mormon. At the conclusion of the meeting they announced that they would preach the next four evenings in each of the four schoolhouses, beginning with schoolhouse number one.⁹

During a visit at the home of Mr. Newton, the Baptist minister, they left him a copy of the Doctrine and Covenants. As Elder Woodruff wrote: "He read it, and the spirit of God bore testimony to him of its truth."¹⁰ Having received a testimony by the Spirit, he reflected upon the matter for several days, studying and pondering late into the evening. Finally, in contradiction to the dictates of the Spirit, he decided to reject the message and launch a campaign against

the Mormon missionaries.¹¹

Although faced with vigorous opposition by the minister, Elders Woodruff and Hale began to baptize the members of the Baptist congregation. The first members of that congregation, and, indeed, the first inhabitants of an island of the sea to be baptized in this dispensation, were Justin Eames (Ames), a sea captain, and his wife. Elder Hale baptized them on September 3, 1837, thus disproving the false predictions of certain apostate members in Kirtland who had sought to discourage Brother Hale from going on his mission by telling him he would never baptize anyone.¹²

Growing ever more alarmed, Mr. Newton invited the Methodist minister from South Fox Island, Mr. Douglass, to join him in combatting Mormonism. Thus, two professional clergymen who had been at odds for years allied themselves against Wilford Woodruff and his companion. They arranged a conference for as many members of their congregations as possible. During the conference meetings they denounced Joseph Smith as a false prophet and sought to destroy the faith of recent converts to the new religion. Undaunted, Elder Woodruff attended the meetings, took careful notes, and then invited the congregation and the two ministers to attend his meetings, where he convincingly refuted the false teachings of Mr. Newton and Mr. Douglass.¹³

The elders continued their missionary work and preached with such zeal and conviction that many faithful souls entered the waters of baptism. Through their selfless enterprise and the influence of the Spirit a miracle was being worked. As Elder Woodruff sought to describe this phenomenon, he wrote that "the excitement became great on both islands."¹⁴ More than a

hundred persons had joined the Church on these two small islands off the coast of Maine.

By the latter part of September, the work had progressed to the point that a branch of the Church could be organized on each of the islands. Thus, the first formal organization of the Church on an island of the sea occurred—and within the state of Maine. As one historian wrote: "About this time, Mormonism was preached here, and it is said held sway for several years, during which time a number of the hitherto prevailing faith were converted to its ranks."¹⁵

On October 2, 1837, after organizing branches of the Church on both islands, Elders Woodruff and Hale bade the Saints farewell and returned to Scarborough. There, Elder Hale, who felt it his duty to return to his family and home in Kirtland, parted company with Elder Woodruff. Elder Jonathan H. Hale's mission had ended, but Elder Woodruff's mission to Maine had only begun.¹⁶

After spending a few weeks with family and friends in Scarborough, Wilford Woodruff, accompanied by his wife, set out for a second mission to the Fox Islands. This time, rather than arriving a stranger, he was greeted by throngs of happy Church members, eager to have him continue his missionary labors. On Sunday, November 5, 1837, he spoke to a large congregation of members and friends and baptized several persons who had received a testimony of the gospel.¹⁷

One baptism conducted during December took place under circumstances that clearly demonstrated the great faith of the candidate for baptism. Elder Woodruff and Isaac Crockett spent a full hour clearing huge blocks of ice from the water in the cove where they planned to perform the baptismal ceremony. When the tide came in,

the two men descended into the frigid waters of the North Atlantic and Isaac Crockett was baptized. Six days later Elder Woodruff baptized two more people at the same spot, and he held another baptism there on the following day. The residents of the Fox Islands demonstrated great faith in their desire to be baptized under such adverse conditions.¹⁸

Elder and Sister Woodruff crossed the narrow waterway between the two islands many times as they continued to preach and baptize. The work was moving forward, but obstacles did confront them. During one meeting held in a schoolhouse, those who opposed the work of the Woodruffs began firing a gun, hoping to intimidate the missionary couple. Despite the crack of gunfire, Elder Woodruff continued to preach, and following the services he baptized two people. On other occasions the opposition fired warning shots and posted notices demanding the departure of the Woodruffs. Undaunted, the faithful couple continued their missionary labors. The Church continued to grow and no harm came to them.¹⁹

Wilford Woodruff felt inspired to preach to some of the inhabitants on the mainland, and so, in company with his wife, he journeyed to Bangor, Maine, via Searsmont, Camden, and Belfast, holding meetings at each place. Following a meeting in Searsmont on February 21, 1838, they emerged from the schoolhouse to find the sky aflame from horizon to horizon. He later wrote, "It had the appearance of fire, blood and smoke, and at times, resembled contending armies."²⁰ They were observing one of the glorious spectacles of winter in the northern latitudes, the northern lights.

On March 1, 1838, his thirty-first birthday, Elder Woodruff and his

wife arrived in Bangor, where he contacted some of the leading men of the city. These contacts enabled him to use the city hall for a series of meetings. Although those present showed considerable interest in his message, Elder Woodruff felt that he should return to the Fox Islands.²¹

Upon returning to the islands he received a letter from Kirtland, requesting him to counsel the members to sell their property and gather to Zion. In compliance with these instructions, he assembled the Saints on both islands and admonished them to dispose of their property and prepare to accompany him to join the main body of the Church in Zion. Having labored diligently to convert the residents of the islands, he now worked with equal zeal in preparing them for the exodus to the West. Many of the faithful members sold what they had and followed him.²²

Thus ended one of the most successful missionary enterprises of the early history of the Church. Of the success of Wilford Woodruff, Brigham H. Roberts has written: "Elder Woodruff met with great success in his labors in this island and soon had a flourishing branch organized."²³

The islands where Wilford Woodruff had labored and whence these new members of the Church came had been discovered more than two centuries earlier by Martin Pring, an English explorer. On April 10, 1603, Pring and his party explored the Penobscot Bay region and discovered the two islands that he named the Fox Islands, after the silver-gray foxes that inhabited them.

Although several Indian battles occurred on the islands during the early eighteenth century, no permanent settlement took place until about 1765. Some prominent names among the earlier settlers were

Winslow, Carver, Kent, Newbury, Carr, Banks, Robbins, Thomas, Waterman, Ames (Eames), Lindsay, Cooper, Beverage, Heath, McMullen, Bowen, Brown, Luce, Dyer, Crabtree, Alexander, Webster, and Young. Most of these settlers came from Massachusetts. Among the reasons for settling on the islands were the absence of large, dangerous animals, the ready availability of timber for fuel, and the abundance of fish of all kinds in adjacent Penobscot Bay. North and South Fox Islands were incorporated as the town of Vinalhaven in 1789. In 1848, a decade after Wilford Woodruff's mission, North Fox Island separated from Vinalhaven and became North Haven, the south island retaining the name Vinalhaven.

North Fox Island seemed to be ahead in ecclesiastical matters. A church was organized there by the Baptists in 1804 and a meetinghouse erected in 1808. On South Fox Island the first religious denomination to organize and build a meetinghouse was the Methodist Church. According to extant records, the Methodists became active on the islands later than the Baptists, although the date is unknown. Up until 1837, when Mormonism became the dominant religion, the religious sentiments of the Fox Islanders were fairly evenly divided between the Baptists and the Methodists.

Today the Fox Islands, now known as North Haven and Vinalhaven, have a different appearance than they did in Wilford Woodruff's time. There are more buildings, the roads have been paved, electric utility poles and wires clutter the landscape, the roar of diesel-driven lobster boats is heard, and occasionally a modern jetliner streaks overhead. Vinalhaven has a larger year-round population, while North Haven

boasts a heavier summer population, composed of tourists, travelers, pensioners, and others. The two islands, like sisters with the same family background, are similar in appearance but vastly different in character and personality. North Haven seems more traditional, rustic, and quiet, while Vinalhaven is more commercialized—essentially a center for commercial fishing. While Vinalhaven's residents are essentially fishermen, North Haven's summer population includes some of the prominent and wealthy in American society.

Behind this facade of apparent change, however, North Haven (North Fox Island) and Vinalhaven (South Fox Island) remain basically the same as they were when Elders Woodruff and Hale preached the restored gospel there more than 130 years ago. Contemporary descriptions of the islands bear remarkable resemblance to the description rendered by Wilford Woodruff in his journal.

Walking over the trails where Wilford Woodruff walked, observing the Baptist meetinghouse where he preached, sampling the wild raspberries that he enjoyed, gazing at the rugged, pristine beauty of the Penobscot Bay islands, the Camden hills, and the blue-green waters of Penobscot Bay, one senses a closeness to Wilford Woodruff and his mission.

In the minds and hearts of the older islanders, Wilford Woodruff is, indeed, still present. Many of the elderly residents of the islands vividly remember tales of the Mormon missionaries and their activities on the Fox Islands. They recall how the Mormon elders converted many of the islanders and eventually how they left to go "abroad" to join with the Mormons on the mainland. Escorting one around the islands, they point out the schoolhouses where Elders Wood-

ruff and Hale preached, and the homes of such people as Samuel Thomas, who left the island to join the Mormons in the West.

Just as the mission of Wilford Woodruff remains in the memory of today's residents of North Haven and Vinalhaven, the same spirit of missionary work is present in the Penobscot Bay region and in other parts of Maine. Across the bay in Rockland is a flourishing branch of the Church. Through dedicated efforts, the members of this branch have purchased a building site that commands an excellent view of beautiful Penobscot Bay. In Jonesport, "down east" from Rockland, the missionaries are reaping a rich harvest in this quaint fishing village, where the Congregational Church recently gave its meetinghouse to The Church of Jesus Christ of Latter-day Saints. In other parts of the Maine Stake full-time missionaries, stake missionaries, and members are continuing the missionary labors begun in 1837 by Wilford Woodruff. ○

FOOTNOTES

- 1 Wilford Woodruff, *Wilford Woodruff: History of His Life and Labors as Recorded in His Daily Journals*, ed. Matthias F. Cowley (Salt Lake City: Deseret News Press, 1909, and Bookcraft, 1964), p. 77. Hereafter cited as *Woodruff Journals*.
- 2 *Ibid.*, p. 78.
- 3 *Ibid.*, pp. 79-80.
- 4 Wilford Woodruff, "Autobiography of Wilford Woodruff," *Tullidge's Quarterly Magazine*, Vol. 9 (1885), p. 11.
- 5 *Woodruff Journals*, pp. 71-74.
- 6 Wilford Woodruff, *Wilford Woodruff's Journal*, typescript copy (Portland, Maine, Historical Society), p. 1. Hereafter cited as *Typescript Journal*.
- 7 *Woodruff Journals*, p. 76.
- 8 *Ibid.*, pp. 76-77.
- 9 *Typescript Journal*, p. 2.
- 10 *Woodruff Journals*, p. 77.
- 11 *Ibid.*, pp. 77-78.
- 12 *Ibid.*, p. 78.
- 13 *Ibid.*
- 14 *Ibid.*, p. 79.
- 15 Owen F. Lyons, *A Brief Historical Sketch of the Town of Vinalhaven From Its Earliest Known Settlement* (Rockland, Maine: Free Press Office, 1889), pp. 59-60. During Elder Woodruff's mission, both North and South Fox Islands were part of the town of Vinalhaven.
- 16 *Woodruff Journals*, pp. 80-81.
- 17 *Ibid.*, p. 82.
- 18 *Typescript Journal*, p. 5.
- 19 *Woodruff Journals*, pp. 83-84.
- 20 *Ibid.*, p. 85.
- 21 *Ibid.*, p. 86.
- 22 *Ibid.*, pp. 87-89.
- 23 B. H. Roberts, ed., [Documentary] *History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret News Press, 1932), Vol. 2, p. 507. Roberts refers to the town Vinalhaven as one island rather than separating his description into North and South Fox Islands.

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The New Meetinghouse Library Program

● A new program to establish libraries in every ward and branch building of the Church is being implemented throughout the Church. The program for a churchwide correlated library program was first announced by the First Presidency in 1966 and is being directed by the Church Library Coordinating Committee, established in 1968.

Committee representatives explained the program at regional meetings throughout the Church during the first five months of 1970. Details are outlined in the *Meetinghouse Library Handbook* and the *Meetinghouse Library Technical Manual*, both published in January. An information bulletin, the *Meetinghouse Library Bulletin*, will be issued periodically to supplement the handbook.

The First Presidency has directed that adequate facilities and personnel be provided to make

teaching materials and equipment available to all members of each ward or branch. All new meetinghouses will include a standard library facility, and existing buildings should be remodeled to provide such a facility. Architectural plans for various sizes of meetinghouse libraries have been developed and are available on request from the Church Building Department.

Under the program, in each meetinghouse there is to be one library facility, which will be shared by all wards or branches occupying the building. This center is to be officially designated the "meetinghouse library." There will be no separate stake library—stake materials will be deposited in a meetinghouse library, preferably the one in the stake center. The library will house, in addition to books, such appropriate equipment as projectors, screens, rec-

ord players, tape recorders, typewriters, duplicators, and other aids to good instruction. Lists of materials and books recommended for procurement are found in the *Meetinghouse Library Technical Manual*.

Directing the program on a general Church level is the Library Coordinating Committee, which is comprised of representatives of the Church Historian's Office, the Genealogical Society Library and its branches, the meetinghouse libraries, the BYU library, and the libraries of the Church schools, seminaries, and institutes. Additional members serve as consultants.

On a stake basis, it is to be directed by the stake director of libraries, while ward appointees will be the meetinghouse librarian, associate librarians, and library assistants. Each library will function under the direction of an advisory board made up of bishops or branch presidents of the units using the chapel, with one bishop or branch president selected as chairman.

When more than one ward or branch occupies a building, an associate librarian is to be called to serve for each. Library assistants, who may be called to serve the various auxiliary and priesthood organizations within each ward or branch, will serve on the library staff, not the staff of the auxiliary or priesthood group. A library assistant for music should also be appointed for each meetinghouse.

The new program is designed to make it convenient for every member to use the meetinghouse libraries—the member who wishes to study the gospel as well as the teacher who wants materials to aid him with his research and visual aids. ○



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The U.S. and World Order



By Dr. G. Homer Durham

Commissioner and Executive Officer, Utah System of Higher Education

● The United States of America is faced with the necessity of re-designing its approach to world order. The systems that American policy has followed since 1945 are dissolving. The enormous burdens U.S. taxpayers have carried over the past 25 years, to reconstruct Europe and maintain the free world, must be shared by others.

First on the list of priorities for

the American future must be its own domestic circumstances. Some of the billions expended for overseas aid, military and otherwise, and for the worldwide defense establishments maintained by the United States must be re-allocated to the domestic economy. The 310,000 American troops stationed in Europe cannot all be withdrawn, especially the

200,000 now in West Germany. Berlin is still a strategic frontier of the USA, after 25 years' occupancy. So is South Korea.

But America cannot maintain its essential world commitments without a healthy and vigorous domestic life. The internal life of the nation needs a new spirit, a new vigor, to overcome the consequences of racism, urban decay,

ignorance, poverty, moral and spiritual regression. To fight World War II, and to assume the new worldwide responsibilities of economic and political leadership which followed, the national government developed remarkable capabilities. Today these capabilities reach to the moon. The coming congressional elections may well focus on how some of this enormous capability could be redirected, with enthusiasm, to internal challenges. A healthy nation at home is prerequisite to redesigning the American approach to a healthier, stable world.

Next in the list of priorities I would place the immediate relationships with Canada on the north and with Mexico and our Caribbean neighbors to the south. The health and welfare of these neighbors should concern the United States for sound reasons of proximity and social and economic ties. Special additional reasons also attach. Canada is a prime cultural link with Europe. Europe is America's top priority outside and beyond our immediate neighbors. Canada has unique positions with respect to the United Kingdom and with Commonwealth nations and former British dependencies throughout the world. The same is also true with respect to Canadian relationships with France and with the former French dependencies. Then too, the Canadian national domain occupies the earth between the state of Alaska, which confronts Asia in the North Pacific, and the rest of continental USA. Comparable significances apply to Mexico and to the nations of the Caribbean. They also interconnect with the powers of the South American continent and with Spain, Portugal, and their world-wide influences.

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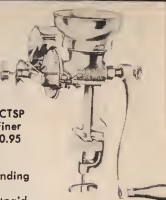
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cannot be taken for granted, any more than Mayor John Lindsay's problems in the city of New York can be taken for granted.

Third in the list of priorities, and carrying primary strategic significance, must come American relations with Europe, especially western Europe and the Mediterranean. The gross national product (GNP) of the United States is now approaching one trillion dollars. The GNP of the USSR is about sixty percent of that figure, or about 600 billion. The present European Common Market (West Germany, Netherlands, Belgium, Luxembourg, France, and Italy) runs around 45 percent of the U.S. total (approximately 450 billion). If the United Kingdom, Ireland, Denmark, and Norway were admitted, the Common Market GNP would approximate that of the Soviet Union. If such economic potential in Western Europe could achieve political unity, the balance of power would also shift.

The United States encouraged the formation and development of the European Common Market. It formed NATO (the North Atlantic Treaty Organization) in 1949 as its outer shield. The U.S. today has some 310,000 troops in Europe and the Sixth Fleet in the Mediterranean to protect this system. There is talk of a common currency in the market area within the next ten years. Such a currency could join the dollar or even replace it as a dominant system. Whatever happens on that score, a healthy, strong European entity, with Britain, Norway, Ireland, and Denmark as members, should be encouraged. Take the Middle East powder-keg situation. A strong Europe, or even stronger French and British influence, could help diffuse some of the tension apparent in the Russian-American confrontation in the Israeli-Arab conflict. A strong Europe is also

essential to the stability and development of African nations. It would be an offset to Russian influence in Egypt and the Arab world.

The United States inherits much of its value systems, its culture, its way of life, from Europe. The United States invested billions in the reconstruction of Europe after 1945. The United States continues, in 1970, as the principle component of European defense. American bases in Germany and the Mediterranean Sixth Fleet will probably continue for many years to come. But a united Europe must develop and contribute more to its own defense. Cooperatively, if not unitedly, Europe can contribute more to world order.

The next priority, and virtually equivalent in strategic importance to Europe, is the development of a variety of systems that will provide security in the Indian Ocean and the Pacific basin. America's neighbors and Europe may well be keys to new patterns involving Australia, New Zealand, the Philippines, Southeast Asia, the Indian Ocean littoral, and the nations of the subcontinent of Asia. Japan may well be the immediate key to some future positions and aspirations of China. Troops in South Korea and Formosa and the geographic position of these countries constitute the present immediate counterpoise to China.

Too little can be said in this space concerning the strategic significance of the Indian Ocean. But a stronger Europe could also attempt to reinforce the security structure from Singapore to the Persian Gulf, Aden, and the Cape of Good Hope.

Finally, in this broad view, the United States needs to give major attention to adding new political significance to the United Nations. The United Nations is now 25

years of age (1945-70), not counting the preceding years from January 1942, when the military alliance bearing that same name was announced by Churchill and Roosevelt in Washington, D.C.

The United Nations today functions necessarily and well as a technical international organization. It is an essential clearinghouse for the various transport, communications, health, and other technical systems it continues to bring together from their earlier, nineteenth century, development. But its political success as a peace-keeping instrument is limited. It has had two peace-keeping instruments: the United States and the Soviet Union. The genius of the U.N. has been to provide a broader political arena and forum for these two great powers than bilateral diplomacy. Such a pattern will continue under the present organization. But, with NATO, the Southeast Asia Treaty Organization (SEATO), and other American regional arrangements in decline, it may be time for the United States to consider additional arrangements. Their major purpose would be to provide new organization and new cooperative methods to replace the 25-year pattern of American military and foreign aid since 1945.

The designing of such a system relates, in the American view of world affairs, to the first priority named in this short essay. Europe has been reconstructed. Japan has become one of the world's great economic powers. The United States now must (1) have more help in the task of maintaining world order, and (2) reallocate more of its resources to domestic requirements. Both steps seem essential if the American shield, which has provided the basis for world order for the past 25 years, is to continue in effective service to the world. ○



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In our early morning seminary class, our teacher asked for a show of hands how many had ancestors who had crossed the plains. Several hands shot up, including that of a Lamanite boy of the Cheyenne tribe. Aloud he added, "Many times!"  
—Basin City Ward Seminary (Junior Group), Mesa, Washington

*Since the YWMA organist was absent, the president asked a young Beehive girl to play the piano. Consequently, our opening hymn was the only one she knew: "Lord Dismiss Us With Thy Blessings."*  
—Carolle Denton, Sterling, Utah

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Called to a farmhouse by phone to treat a child, a doctor asked the farmer for directions. "Just take the lower road, Doc," he was told. "Go about two miles and you'll find it. You can't miss it. I'll hang a lantern on the front porch." The doctor traveled back and forth along the road several times, but couldn't see the light. Finally he went back home and called the farmer. "Guess you'll have to give me those directions again," he said. "Gosh, I'm sorry, Doc," the farmer explained cheerfully. "The boy got better after I called you—so I just took down the lantern."

Executive ability is a talent for deciding something quickly and getting somebody else to do it.

When a man starts bragging that he has a lot on the ball, he's inviting somebody to bat him around.

*Nothing so stirs a man's conscience or excites his curiosity as a woman's dead silence.*

—W. R. Goldsmith

A father was very angry about the poor marks on his son's report card. "I wish you wouldn't be so hard on him," soothed his wife. "The boy's trying, and—" "Oh, it really isn't the marks I mind so much," interrupted the father. "It's the deception. Why the dickens does he have to look so bright?"

Said the golfer: "You must be the worst caddy in the world." Caddy: "Hardly, sir. That would be too much of a coincidence."

"So what if your husband does snore?" said the doctor. "Lots of husbands snore." "Yes," sighed the baggy-eyed wife, "but George is a ventriloquist, and he snores on both sides of me at once."

If there be eyes to see, there will be visions to inspire. If there be ears to hear, there will be revelations to experience. If there be hearts which can understand, know this, that the exalting truths of Christ's gospel will no longer be hidden and mysterious, and all earnest seekers may know God and his program.

—President Spencer W. Kimball

*Small boy's definition of a conscience: "Something that makes you tell your mother before your sister does."*

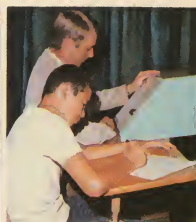


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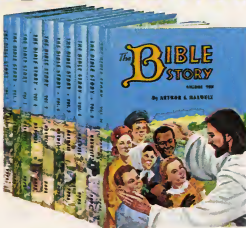


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